

motive

DECEMBER

NINETEEN FIFTY NINE



motive

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FRONT COVER ARTIST: JIM McLEAN takes the biblical story of simon (luke 2:25-34) seeing the child, Christ, and gives it visual expression. "i tried to suggest in this woodcut something of the exultation which simon must have experienced." see page 16 and following, for story.

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editor: JAMESON JONES / managing and art editor: MARGARET RIGG / staff associate: FINLEY EVERSOLE / circulation manager: EDDIE LEE McCALL / secretary: WANDA LENK.

contributing editors: ROGER ORTMAYER, HAROLD EHRENSPERGER, HENRY KOESTLINE. editorial council: JOHN O. GROSS, H. D. BOLLINGER, HARVEY C. BROWN, RICHARD N. BENDER, B. J. STILES, WOODROW A. GEIER, JAMES S. THOMAS, GERALD O. McCULLOH, RALPH W. DECKER.

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displaced person

"Who was not born in the house of his parents
but by the wayside . . . and as though in an alien place."

—HOMILY of St. Gregory, Pope

O newborn child,

Offspring of Love
On Mary's knee
And Refuge of
The refugee,
Thou art exiled

Thyself. Yet only
In Thee can lonely
And lost mankind
Come-to and find
His home—the manger
Where, Lord, Thou art a stranger.

—TONY STONEBURNER

DURING THE WHOLE OF THE ministry of Jesus in ancient Palestine we hear very little reference to the community of the Church. Jesus' relation to his disciples and to all the others whom he healed, rebuked, or encouraged seems to be an individual one. He picked his disciples from various walks of life. Peter and Andrew, James and John were fishermen. Matthew was a tax collector. In each case they left their vocation and followed him.

Nowhere did he call a family as such; nowhere a whole village or a synagogue. Never do we see a disciple carrying on his business as before he was converted. Furthermore we hear almost nothing in all the Gospels about the community of the disciples itself. Apart from a reference to the

and feelings. They form a background for the appearance of the risen Christ. Throughout the whole of his time on earth Christ himself was the community. He was the kingdom of God. And there was no place for any other structure of human relations alongside of him. His disciples were not, first of all, related to one another, but to him and his will. When they left their families, their jobs, and the political fellowship of their people, to follow him, they were satisfied with this relationship alone.

This is still our starting place today. In all that is said in the latter part of the New Testament about the Church and its fellowship, this first fact is presupposed. Today it may not seem as easy as it was for those early Christians to know and accept Christ

the christian community

BY CHARLES C. WEST

fact that Judas carried the moneybag, we do not know how they organized their common life. Beyond the Lord's Prayer which Jesus taught them, we know nothing about their common worship. We know they were indignant when the mother of James and John asked that her sons sit on Christ's right and left in his kingdom, but otherwise no word is said about their personal feelings toward each other.

We read of them arguing with one another about which is the greatest among them. We hear of them being bewildered and discussing among themselves what Jesus' teachings may mean. We hear that they all left him at his crucifixion: first Judas, then Peter, and then the rest. But when we find them gathered together after this, nothing is said about their own life

directly and personally. The apostles, after all, saw him in the flesh, and again after he rose from the dead. But Christ has outlived the apostles. This is a basic item of our faith. He is still with us, as a living Lord, working not only in the bounds of this or that church, or indeed of all the churches together, but throughout the world, by the power of the Holy Spirit.

Wherever the history of his coming on earth is told against the background of God's long encounter with the Jews—that is to say, wherever the Bible is brought and the word of God is preached—this Holy Spirit works to bring people into direct contact with him. This living work of the Holy Spirit, bearing witness to Christ toward individual men and women, is related to the Church like

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C. WEST

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Robert Charles Brown

running water to a river bed. The bed contains the flow and gives it its direction. We do not usually look for running water in the middle of a field. The river bed provides the continuity of the river, the guarantee that it does not waste its strength in flooding over the countryside. But after all it is the running water which created the river bed, and not the other way around. Furthermore it is the running water which will force the bed to change direction and clear away its obstacles, when the bed itself might prefer to become the container for a stagnant pond.

In plain words this means that the Church starts with the relation between Christ and us, and with our personal confession of that relation.

The pattern of the very first confession which the Bible records is also ours. "Who do men say that the Son of man is?" asked Jesus. His disciples recounted for him all the various theories which were being discussed in that day's equivalent of the daily press. "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." "But who do you say that I am?" Jesus insisted, and Simon Peter replied, "You are the Christ, the Son of the living God." One of the rare times when the word "church" is used in

the Gospels is here, in Jesus' answer: "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it" (Matthew 16: 13-18).

Today, Christ is still building his Church on the relation which that personal confession establishes. The Church has become a stream through history. The experience and the witness of twenty centuries of Christian believers convey to us a tremendous body of wisdom about the Christian life. But in spite of all this tradition the Church is still not some great organization into which we fit. It does not swallow us up in its stream and carry us on to some new ocean in which we will no longer matter. The Church springs up: it grows and expands its community, whenever and wherever Christ himself takes hold of people like you and me and claims us as his servants in the world.

TO be in this personal service to Christ is what it means to be free. The picture which Paul draws in his letter to the churches in Galatia is of the contrast between a boy in his father's house, who is under the care

of a slave tutor and does not distinguish himself therefore from any of the other slaves, and the same boy when he suddenly becomes aware that he is the son of his father, the heir to the house, the object of his father's love.

We always were, of course, the object of God's love. It was out of love that he put us in the care of the tutor slave. But from that perspective the world looked like a determined, organized, unfriendly system. The Lord of that world, in so far as we could believe in him at all, looked like a harsh judge, perhaps a tyrant. We were not free. Our decision made no difference.

If we apply this picture to our present situation, we might say that we came to college in order to find out the laws by which the world works and to learn to adjust ourselves to them. We seek out a job which will give us security and peace, and perhaps a bit of private life: that little sphere in which we are responsible to no one, which we often mistakenly call our freedom. In all of this we basically consider ourselves as slaves in an unfriendly household.

Then, one day, the elder brother of the household comes to us and makes known to us that we are not slaves but are children in the house. And sud-

denly the whole perspective changes. We are bound to the loving father of the house, his heirs. And therefore we are free. In this freedom we are bound in a fellowship with all his other children. This fellowship is the Church, always being made anew by those who are brought into it. It is also potentially the world because it is the will of God that all men shall come out of the status of slaves in his household and become his children.

At this point many readers will recall the words of preachers of revival down from the time of John Wesley to our modern Billy Graham: the world is destroying itself and each of us individually is threatened for our sins with that judgment of God which is usually called hell, unless we repent, one by one, and accept Christ as our Savior. Many of us develop strong feelings about these preachers. Either we like them and are convinced by them, or we find them downright offensive in the claims they make on us. It would be well, therefore, to look for a moment more closely at their claims.

On the one side, Billy Graham and preachers who follow his line are right at two points. First, they are right about the world. It is destroying itself when it organizes itself without Christ as its center.

We smile these days when "hell" is mentioned. We associate it with quaint pictures of eternal fire and devils with forked tails and pitchforks, roasting condemned souls. But hell is a much more subtle and genuine reality than this. The New Testament gives us no single picture of it. The image of fire is only one of those used. Another is "outer darkness," still another "eternal punishment," or simply "death," which means loss of eternal life.

In the most impressive picture ever drawn of hell, Dante's *Inferno*, written in the height of the Middle Ages, there are several circles in which each type of sinner receives a punishment devilishly appropriate to the sin he practiced in his mortal life: astrologers and soothsayers, for example, have their heads reversed on their bodies

so that they are condemned forever to look behind or walk backward; scandalmongers, schismatics, and others who had divided the community during their lives are found living permanently with their limbs maimed and their bodies divided in various ways.

The Bible, and our forefathers, could be cleverly suggestive or gruesomely exact in describing these punishments. But all of these pictures were *symbols*. They were usually borrowed out of the myths of their time. Much more important than any particular picture of hell is the *fact of it*, which the Bible simply describes as rejection. It is the permanent, efficient organization of life around some center other than God and his will. This center may be yourself, your own pleasures or ambitions. It may be your family, including the house and garden, the two cars and the modest \$10,000 a year income you hope for in order to raise three or four children properly. It may be the interests and profit of the firm for which you work. It may be the security and interests of the United State of America or the so-called "free world."

All of these things are of course good and proper in their place. But to put them in first place and to organize the rest of life around them is what the New Testament means by hell. We hope to make a modest contribution to Billy Graham's understanding of that shady condition, for his picture of it so far is much too narrow.

If we were to draw a new *Inferno* in the style of Dante today, the drunkards and dope addicts would indeed be found there, but only in the outer circles along with all the others who sin in the way they misuse their personal lives.

Deeper down, in the inner circles, we would find devoted parents who indulged their children with television, comic books, and easy home life without ever introducing them to the joy of hard reading and deep culture and without ever giving them some standard besides wealth and security by which to measure their vocations and their lives. We might

find endless rows of men, and perhaps also women, chained to desks against the background of the whirling purr of machinery, endlessly shifting papers with automatic motions from the Ingoing to the Outgoing box. These, we might be told, are the people who all their lives long conformed to the standards of the company they worked for or the community in which they lived. In one corner of this infernal circle there might be special activity. Here the executives would spend their time stealing papers from one another and slashing at their neighbors with fountain pens, while the roar of the machines around them drowned their words. And, in a deeper circle still, the fate of those self-righteous statesmen and superpatriots, who were unable to put the interests and welfare of other nations on an equal with their own, suggests itself in terms



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Hell, in other words, is not just God's rejection of certain people because of the way they behaved. It is the logical conclusion to a way of organizing the world as we see about us today.

Finally there is no way God can break in and no way we can break out. Jean-Paul Sartre portrays it nicely in his play *No Exit*, in which three souls after death are placed in a room where they are constantly under the eyes of one another until they are driven wild with one another's hatred and their own hatefulness. When the Apostles' Creed confesses that Christ "descended into hell" after his crucifixion, this is the condition to which it refers. We can point to it and indicate it by all kinds of symbols and myths, but it is a reality which lies behind them all.

Secondly, Billy Graham and his fellow preachers of revival are right in saying that escape from this judgment, this hell, comes by way of accepting Christ into our lives and our world, and so allowing him completely to turn them both around. This is what conversion means, and there is no substitute for it. It starts when each one of us makes that confession which was demanded of Peter. Each one of us personally is where Christ begins his work of saving the world.

THUS far the preachers of revival are right, and we must listen to them. But there are two points which they tend to forget. First, the important thing which happens and which saves us from being lost is to begin not with our decision but with what Christ has already done for us. "He descended into hell." When all the powers of religion, politics, economic influence, and mob passion crucified him he rose again from the dead and became Lord over them all. He comes to us when we are slaves in an alien household and shows us that we are children of the Father. He does all the work. It is up to us simply to accept what he has done and to live in obedient fellowship with him.

It does not depend on our having a religious experience. It means,

rather, that it is our business to search out what God is actually doing in Christ in all the spheres of life in which we live today, in the light of what he did in the New Testament, and to line ourselves up with it.

This brings us to our second criticism of the revivalists. The place of Christian decision is not in the meeting where one raises one's hand or kneels before the altar. To accept Christ as one's Lord and Savior is not a matter of signing a declaration. Christian confessions of faith are made in real life, in concrete situations. When you make especially important decisions a few times in your life—whom you will marry, what company you will join after leaving college, what course you will take when you enter college, how you will vote or what party you belong to—your motives and values which show through these decisions are the confession of your faith. In them you show whether or not Christ is Lord for you.

But more basically you show it in a whole attitude—by the way you respond to other people and their needs, by the questions and ideas you find important, and by the way you use your time. When in these spheres you decide, quite concretely and practically, perhaps without any emotion whatever, that in fact your family, past and future, your job, your classroom studies or your politics are God's affair, and when you try to seek out the mind of Christ for them, then the Church starts with you. You will quickly find others who are trying to do the same thing and you will attract those who are uncertain of themselves although they may have the same convictions.

The Church is present wherever two or three gather together in this sense, whether on the campus, in the classroom, in industry, political life, or elsewhere. The Church is present in a student Christian group just in so far as that group does not withdraw into a religious life of its own but sets out to confess the Lordship of Christ over the whole common life of the college community and the whole



world of learning which is represented there.

THE Church, in short, exists through our participation in the work which Christ is doing toward the world. It is present whenever people recognize and bear witness to this work. We cannot say this, however, without saying the other equally important fact. The Church is not a collection of individuals attached to Christ. It is not like an office, where each man takes orders from the boss and does his own job in his own corner. In his last instructions to the disciples Christ called on them to love one another as he had loved them, and in his final prayer he prayed, in the words of John's Gospel: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:21). The whole place of the Church in the mission of God toward the world is contained in this verse if we understand it aright.

There is no more complete unity than the unity between God and Christ. It is a much greater unity than the one which mystics have with the universe, or which people who claim to have a divine light in themselves enjoy with the Spirit of God. It is a personal unity, a community, a fellowship; and as such it is the source of all that we human beings understand by these words.

Jesus is called the Son and God the Father. But this does not mean that we can understand God's relation to him by the way our fathers have treated us. On the contrary, it was the relation between God and Jesus which existed first, before there were any fathers and sons on earth, and which is the standard by which they all are measured. It is the personal oneness of this relation, the love of it, which spills over into the creation of heaven and earth, the choosing of the Jewish people and the calling of the Church in order that the whole world may become a place where the goodness of God is praised by the

works which human beings do and by the way they love each other.

So the Church is called to be one, even as God is one, in this personal fellowship of love between Father and Son. The New Testament spells out this relation in a number of ways. The Church is called "the body of Christ" or the body of which Christ is the Head. In either case we church members are nothing but hands, arms, eyes, fingers, and other parts; totally dependent on one another to function at all, and totally dependent on our Lord for guidance and direction. We are called to share together as a community in everything that Christ does. We share the humble ministry he exercised on earth, "in love preferring one another," and seeking ways to be the servants of all men.

We share in his suffering and death. In order to serve our neighbors we have to sacrifice a bit of our own life day by day. The time will surely come when the world will despise us, put us at a disadvantage, and perhaps even become quite angry with us and put us in prison or to death because we cannot share its way of judging things. Through this experience the Church shares in the body of the risen Christ, who is secretly ruling the world even today, working to heal its conflicts, to reconcile it, and to bring people back from the way of death to the way of life.

AND thus, finally, the Church participates already in the coming victory of Christ. It is, as Paul puts it, already a "colony of heaven" on earth. It is the chosen people of God, bound to him in a new covenant, of the sort about which Jeremiah prophesied: "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people" (Jeremiah 31:33b). In short, the Church is this community, the personal fellowship of this world, from which all others stem. It is the household of faith, the family of God, from which all other households and families take their measure. From the Church Christ's love and power flow out into all the other human relationships in which we live.



rcb



the life & mission of the church

A PROGRAM OF STUDY AND TEACHING---1958-1963

IN ALL ITS WORK AMONG STUDENTS and teachers the aims of the World Student Christian Federation are to call them to discipleship within the life and mission of the Church, to help them to share responsibility in the worship and witness of the Church, and to go into all the world as messengers of God's kingdom and to enable them to work for the manifestation of the unity of the Church.

The General Committee of the Federation in 1956 recognized the widespread disquiet in the Federation with respect to its responsibility for calling students to active service within the mission of the Church throughout the world. Student Christian Movement members in all parts of the world have not rendered a fully effective service to the Church at this point. "We therefore decided that the Federation should undertake to bring alive to students *the mission of Christ throughout the world* as a

major part of its program. Certainly this can be done only through the action of the Holy Spirit and renewed personal commitment in faith, hope, and love. But, as part of our obedience, we think that our program for the coming years should aim at providing special opportunities for *fresh understanding of the Church's mission and commitment to it*. We are convinced that the Federation cannot fulfill its responsibility in this realm except by a long-range program of systematic teaching, study, and meetings as well as prayer; also in fulfilling this responsibility among students and young leaders of the churches the Federation must do so in full cooperation with, and with the full support of, the churches, missionary societies, and other Christian bodies."

The program on the life and mission of the Church adopted by the Federation aims:

1. To rethink the responsibility of

the Church in the present world situation on the basis of the biblical revelation and of the lessons of the Church's history.

2. To recover and communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the Church and commitment to it; to analyze and understand the new methods and new structures of the Church required by radical changes in the world.

3. To train students and young leaders for the new tasks in the mission of the Church today.

4. To help them to find their place of service within the total life and mission of the Church.

CONCERNING its own role in a project on the life and mission of the Church, the World Student Christian Federation and its leaders have said, we cannot act alone. "It was with some hesitation that we accepted this program as our own responsibility. We would not have done so without the encouragement and support of a number of Christian leaders who emphasized that the Federation was in a better position than any other Christian agency to assume such a responsibility, and that students were still called to play a role of key importance in the mission of the Church and in the radical renewal of which it is in need. The Federation therefore calls not only for the financial support but also for the interest and prayers of the whole Church throughout the world. Without them our effort would be doomed. We are conscious in undertaking it that we are seeking to fulfill our responsibility as a student Christian community, but we are also trying to serve the whole of the Christian Church."

In the U.S.A., student movements work creatively on their own, and together through the National Student Christian Federation, to make the life and mission project come alive.



motives for the christian mission

BY GERALD H. ANDERSON

FEW CHRISTIANS TODAY would question the missionary obligation of the Church. This has not always been the case.

The Reformers, especially Luther and Calvin, expressed not only apathy but opposition to missions. This was partly due to their preoccupation and involvement with the problems of establishing Protestantism against Roman Catholicism. It was partly due to the geographical and political circumstances of Protestantism. But it was also due to the theology of the Reformers.

Luther believed that the biblical injunction "Go ye into all the world"

had been binding only upon the original Apostles and that it had been fulfilled by them. His doctrine of election paralyzed the mission-nerve of the church, and his eschatology (the end of the world was to come in 1588) reduced its importance. Luther's position and influence were reflected in an Opinion issued by the Theological Faculty (Lutheran) at the University of Wittenberg as late as 1651. The statement flatly denied that the Great Commission of Christ (Matthew 28:19) was intended for Christians after the time of the Apostles or that the Church had a universal missionary obligation.

Calvin taught that the labors of men would neither advance nor maintain the kingdom of Christ, since this was the work of God alone, so there was no need for special missionary effort. Thus for nearly two hundred years the Protestant churches, with the exception of the Anabaptist/Mennonite tradition, lacked a sense of missionary obligation.

The Anabaptist/Mennonite wing of the Reformation, with its emphasis on a *Restitution* of the True Church, i.e., the Early Church as set forth in the New Testament, maintained that the Great Commission of Christ was binding upon all church members. Every member of the church was considered a missionary and "the promise to go where sent was part of the ceremony of admission to the True Church."¹ But the suppression and persecution of this "heresy" by other churches of the Reformation as well as by Roman Catholicism restricted its influence and cast a shadow over its history.

The real dawn of Protestant missions came with the rise of German Pietism and the Evangelical Awakening of the eighteenth century. Pietism began with Jacob Spener about 1675 as a reaction against the intellectualism and formalism of Protestant orthodoxy. It was characterized by a missionary world-vision that had its roots in a compassionate concern for the heathen, a strong sense of obedience to Christ's Commission, and a belief that the kingdom of God was near at hand.

The Enlightenment of the eighteenth century, with its emphasis on the love of God and the natural capacities of man (as compared with the wrath of God and the depravity of man), established a humanitarian basis for missionary concern that was related, at its best, to the interests of Pietism. The German philosopher Leibniz (1646-1716) represented the Enlightenment at its best. He had a benevolent concern for humanity. He believed in the cultural expansion of Christianity, and he recognized the

elements of truth in non-Christian religions.

John Wesley (1703-1791) and Methodism of the Evangelical Awakening tied together rationalist ideals and pietist elements. Wesley's stress on God's love, his revolt against predestination, his belief in universal redemption, his recovery of a sense of urgency in the biblical appeal to conversion, his emphasis on assurance of salvation and striving for perfection (rather than speculating on eschatology), together with his pity for the heathen as individuals without Christ paved the way for a missionary awakening that was to extend far beyond Methodism. The missionary concern of the period also found expression in hymns such as Isaac Watts' "Jesus shall reign where'er the sun. . . ."

IN 1792 the modern period in Protestant missions began. In that year an English shoemaker—Baptist preacher, William Carey (1761-1834), wrote *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*. It has been called "the charter of modern missions." Carey felt an obligation for world evangelization as a result of and in response to the love of Christ, because of a desire to promote the kingdom of God, and as a means toward helping the heathen. The England of the Evangelical Awakening responded to Carey's challenge and created several missionary societies.

During the nineteenth century, "the greatest century of Christian expansion," there were numerous important developments in the missionary enterprise. Of particular significance was the rise of the Student Christian Movement and the formation of the World Student Christian Federation. In 1888 the Student Volunteer Movement adopted as its watchword *The evangelization of the world in this generation*—the idea that each generation should make the gospel known to all mankind in that generation. This conviction fanned the flames of missionary enthusiasm to a degree hitherto unknown. The enthusiasm, however, did not emphasize theology. Motives were taken for

granted: simple, unformulated, evangelical principles. "It was in the prevailing spirit of Dwight L. Moody revivalism that the missionary movement found its deepest religious source."² This type of revivalism emphasized a sense of guilt for sin, preached justification by faith, and stressed the urgency of redemption for individuals. A desire to save the heathen from eternal damnation was considered a supreme Christian duty. The force of this movement produced such great missionary leaders as Robert E. Speer, Sherwood Eddy, and John R. Mott.

After 1900, although there was a continuation of basic underlying conservative theological principles, the push of other interests began to influence missionary motives. Some interests deflated it; others exploited it. Humanitarianism exalted the dignity of man and led to a decline in the stress upon eternal damnation and a fast approaching judgment day. Nationalism saw in missions a channel for the expression of self-interest. Businessmen viewed the practical advantage of increased trade and commerce through the influence of foreign missions. Missionaries spoke of "bringing Christianity and the advantages of Western civilization to underdeveloped areas," and the emphasis of missions shifted from the individual to society "whereby conversion of the heathen was gradually becoming a means to an end, namely, an improved society."³

The world leadership of the missionary movement sought to purify the motives for the Christian mission. At the first world assembly of the International Missionary Council in Jerusalem, 1928, it was declared that

Our message is Jesus Christ. . . . We repudiate any attempt on the part of trade or governments to use the missionary cause for ulterior purposes. . . . Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share. . . . We believe that men are made for

² Paul A. Varg, "Motives in Protestant Missions, 1890-1917," *Church History*, XXIII (March, 1954), 69.

³ *Ibid.*, p. 77.

¹ Franklin H. Littell, *The Anabaptist View of the Church* (2d ed.; Boston: Starr King Press, 1958), p. 112.

Christ and cannot really live apart from him. . . . Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without him. Since Christ is the motive, the end . . . is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

A direct challenge to the presuppositions of the foreign missionary enterprise came in 1932 with the publication of the report of the Laymen's Missionary Inquiry, *Rethinking Missions*, edited by the chairman, William E. Hocking of Harvard University. The "Hocking Report" was a valuable and thoughtful attempt to reinterpret the motives for missions in view of more broadly conceived objectives. It denied that the primary motive should be to establish the Church and convert non-Christians to be members of it. Instead the aim should be "to permeate the personal life of the individual and the fabric of human society with creative ideals and energies which will renew and revitalize both the single units and the group." This was to be achieved by cooperation with the people of non-Christian faith, so that the missionary would "regard himself as a co-worker with the forces within each such religious system which are making for righteousness."

THE relativism of this position occasioned much criticism and controversy. The Dutch missionary-theologian, Hendrik Kraemer, presented a rebuttal in his book *The Christian Message in a Non-Christian World*, which was prepared for the meeting of the International Missionary Council at Tambaram near Madras, India, in 1938. Kraemer went to the other extreme and presented a Barthian theology for missions. The biblical revelation, he maintained, demonstrates that Christianity is the only unique, divinely revealed, and true religion. All other religion is but

the natural striving of man to find God, a striving doomed to failure. Therefore Christianity has nothing essential in common with other religions and can never cooperate with them in a search for righteousness. The religious realism of the biblical revelation has established a radical discontinuity between Christianity and the non-Christian religions.



A middle position between Hocking and Kraemer was held by the majority of scholars and was presented by Methodist Edmund D. Soper in his *Philosophy of the Christian World Mission* (1943). Soper acknowledged the uniqueness of Christianity to be found in Jesus Christ, as over against the relativism of Hocking, and yet recognized the values in other religions, as over against the "discontinuity" of Kraemer. For him it was the desire to share the precious gift

of God's love that motivated the Christian mission.

At this point the second world war intervened and the discussion of the theology of missions lapsed until the present decade.

Several factors have emerged in recent years to alter the setting and increase the urgency for a new attempt to formulate the theological basis of the Christian mission. Among these factors are the following:

1) The shift in political and cultural power that has created new nations and led to the last stages of colonialism.

2) The renaissance of the non-Christian faiths that presents a new challenge to evangelism.

3) The development of a biblical theology that has contributed to a growing consensus about the mission of the church.

4) The establishment and growth of an indigenous world church that has transformed the relationships between older and younger churches.

5) The rise of the ecumenical movement and the formation of the World Council of Churches.

6) The unparalleled advances of science, including the development of atomic power.

In view of these factors, two preliminary observations can be made. First, there must be no confusion between the calling of the Church to its unity and the calling of the Church to its mission. There has been some talk of the ecumenical era supplanting the missionary era of the Church and that in this great new era the churches will engage in mutual aid and fellowship, but will no longer send missionaries. This notion is not only destructive of missionary zeal, but strikes at the very root of the Church's *raison d'être*. Professor R. Pierce Beaver has rightly warned that "such a view is all too likely to identify the Church with the kingdom of God and to usurp for the Church the office of Christ."

Secondly, the distinction between home and foreign missions has vanished. Rapid means of transportation and communication together with the establishment of an indigenous world

church have made it possible to go from the church in Boston to the church in Africa almost as quickly as to the church in Arizona. But the mission of the Church has not vanished. Neither a united church nor an indigenous world church can in any way supplant the missionary imperative. Instead, they should grant a new vision of missionary "regions beyond."

THE initial impulse for the Christian mission comes from God. It is because "He first loved us" that we are impelled to bear witness to him. We are given to the task of bringing others to recognize him because we know from experience that faith in him is the saving factor in the life-struggle for purpose, hope and meaning. God intends that the world shall find healing and wholeness through the unity of its response to him. The Christian mission is "to make God as he is revealed in Jesus Christ so known as to be faithfully served by all men."⁴

Jesus Christ is the manifestation of God's mission to man. In him "the Way" became clear; the concept of God's mission became concrete. Jesus was "sent" by God to save men from further confusion about the manner and meaning of life. Those who accept him as Lord also accept his mission as their own. To be a Christian means that one is sent into the world to save men from the darkness of despair by reflecting on them the light that has come into the world and into our lives through Jesus Christ.

The Holy Spirit prepares the way for the Christian mission. It is the indwelling of the Holy Spirit that constitutes what Professor Paul Tillich calls "the latent Church" in the non-Christian world. Christ is present in a latent form in the hearts of all men. For this reason we do not speak of "taking Christ" (as though we "possess" him) to the non-Christian. He is already there, but is unknown. We go to bear witness to him with the hope that the non-Christian might recognize and profess allegiance to him. The task of the Christian mission

is to transform the latent Church into "the New Reality in Jesus as the Christ."⁵

The Bible bears witness to God's intention as experienced in the lives of men. It records the mighty acts he has performed in the pursuit of his purpose. The biblical basis for the Christian mission is found in no single verse of Scripture, but rather in the Bible as a whole. The Bible, with its account of the Exodus-Sinai-Canaan-Christ-Church events, is missionary literature from beginning to end. It provides the basis for a common understanding of missionary motive, message and method.

The Church is the instrument for God's mission. It was established by Christ to carry forth the ministry of reconciliation. This ministry is the missionary obligation of the Church. Special care must be given to guard against any attempt to identify the Church with the mission; this is the error of Roman Catholicism. The Church is the agent for the mission, not the object of the mission. The establishment of the Church is not the primary objective nor the motive for the mission. In fact, the Church itself must stand under the judgment of the gospel which it proclaims.

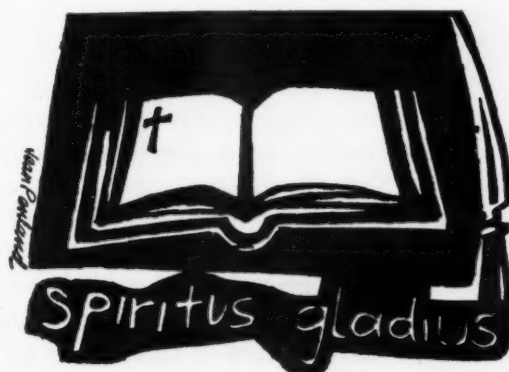
Man is the objective of the Christian mission. God is concerned about people. Christ came to save sinful men. The human person stands at the

center of missionary concern, and for this reason humanitarian motives are not to be discounted. But man's concern for man is the result of the love which God first had for man. Therefore the humanitarian motive is secondary to the religious motive for the Christian mission.

A final word concerning eschatology, the doctrine of last things. Theological thinking in this regard usually has a horizontal dimension, looking toward the future. The missionary imperative requires that it also have a vertical dimension, the here and now. There is a sense of urgency about the mission to which we have been called. This is especially apparent today in facing the "calculated risk" of human annihilation. The possibility is now obvious that the human race can be lost if it is not reconciled to God. The thought of "saving souls" has taken on a new dimension. The Christian mission is to save mankind. We must demonstrate and share our faith in "the Way" of Jesus Christ as the only way for the world to find its salvation and unity. This is done through "the sensitive and total response of the Church to what the triune God has done and is doing in the world."⁶ The fulfillment of the mission is the kingdom of God that is both within and beyond this world; where men live in ethical love, and where there is brotherhood, truth and justice.

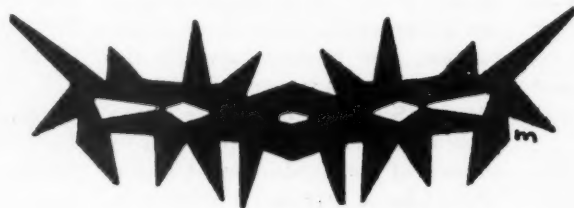
⁵ Paul Tillich, "The Theology of Missions," *Occasional Bulletin, Missionary Research Library*, V (No. 10, 1964), 3.

⁶ "Why Missions?" *op. cit.*



⁴ "Why Missions? Report of Commission I on the Biblical and Theological Basis of Missions from the Study of the Missionary Obligation of the Church (New York: National Council of the Churches of Christ in the U. S. A., 1952), p. 2.

The Call to the 18th Ecumenical Student Conference on the Christian World Mission, Athens, Ohio, December 27, 1959—January 2, 1960. Participating in this ecumenical gathering will be 3,000 graduates and undergraduates, half of whom will be overseas students who are studying in North America. The conference is set within the emphasis on the life and mission of the Church. The conference is the eighteenth quadrennial of the Student Volunteer Movement and is sponsored by the National Student Christian Federation and the World Student Christian Federation.



BY DREAD ALONE ?

NUCLEAR FALL-OUT, TRIALS IN CUBA, THE STATUS OF BERLIN, SPUTNIK and Lunik, Apartheid, Little Rock, Cyprus, Mao Tse Tung—what does it all mean? Frankly, is there any meaning at all? Is this torment and travail really travail: is anything struggling to be born? And if anything, what? This may be the most frightening question of all. Perhaps the future will be so monstrous that we dare not think about it. Perhaps it will be all right after all. Perhaps there will be war. Perhaps there won't. Perhaps we shall like the future. Perhaps we shan't be afraid any more in ten years' time. Perhaps we shall.

But who knows? And who cares?

Of course, men say that God cares. But then, men would say anything. What is he doing if he cares, when all is said and done? What is he up to in all this chaos and confusion? Is he doing anything at all? Or does he expect us to get out of this mess by ourselves?

Now, that is impossible—utterly impossible! Whatever else is true, that cannot be. It cannot be that God is, and that he is not active. Upon this conviction we intend to meet at Athens in December. Upon this certainty—and upon this certainty alone—the Student Volunteer Movement is calling students together for a conference.

It should be possible there to learn what God is doing—or to begin to learn it. But you will not necessarily like what you learn. It may make sense of the mess, but the sense many contradict much of what you like to believe, and it may be the sort of sense that makes nonsense of the way we live.

For this reason half of the delegates to the conference will have come from overseas, from lands where our own values are not taken for granted, and where there are hopes and fears of which we here know nothing. In this meeting of opposites, this clash of mind upon mind, the true should begin to stand out from the false. We may be rebuked by them, or they by us; we may be humiliated or encouraged—that remains to be seen. What alone is sure is that if we can begin there to see what God is doing, we shall no longer have to live in this world by dread alone.

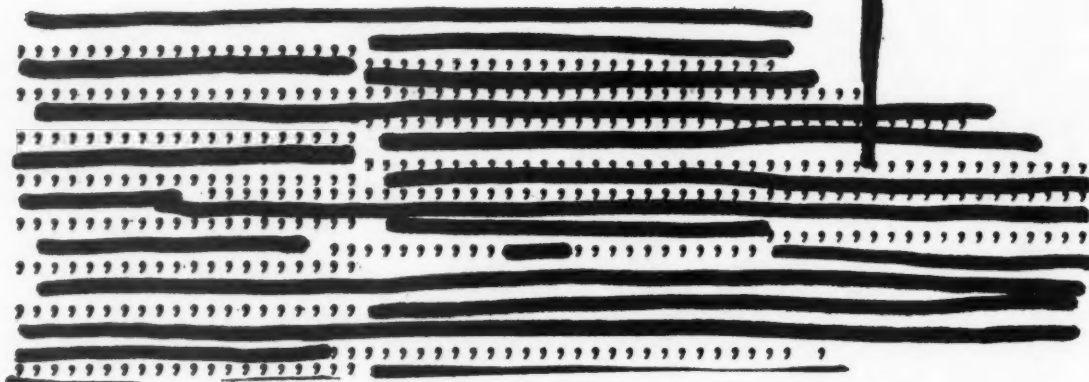


TEMPTATION

HOWARD ELLIS

the defenders of decency

A SHORT STORY BY RICHARD F. VIETH



I SUPPOSE ONE SHOULD HAVE known right from the start that a fellow like Joe Nash would never make a go of it at the university. Joe was from South Baltimore—down near the Waterfront—and can any good come out of South Baltimore?

At registration Joe Nash was assigned to Cumberland Hall, and right from the start there was trouble. Not that Joe wasn't liked by his dorm-mates—everyone agreed that he was about as nice a guy as you could meet. But there was something *different* about trying to get acquainted with the guys with class and *savoir-faire*—the ones that are easy to get along with and from the right homes—Joe actually seemed to seek out the freaks in the hall. As a matter of fact, everywhere that Joe went you would find two or three of these odd characters trailing along. That's what made the

good guys in the hall avoid Joe like he had B.O.

A few of the boys in the dorm who were Joe's real friends tried to take him aside and wise him up—show him that having these odd-balls around all the time would ruin his chances for real friendships and a happy college life—but their efforts were doomed to failure from the start. Joe replied that it was simply a matter of religion with him to make friends with these guys. He himself had been raised an orphan, he said, and he knew how important it was to have a friend who really cared. He said that in choosing friends he didn't seek to associate with the "best people" but to befriend the friendless.

When Rush Week began, Joe decided to rush, and that made everyone in Old Cumberland happy. Those who liked Joe were glad because

they hoped a fraternity might bring him in line while there was still time. The rest were glad because they thought Joe just might be pledged and spend all his time at the fraternity. Joe's roommate, from Upper Marlboro, was particularly overjoyed at the possibility that Joe might eventually move out of Old Cumberland. He was thoroughly fed up with Joe's nightly bull sessions in the room with his grubby friends.

As I have said, Joe himself was a pretty nice guy. His greatest asset, I suppose, was a magnetic and a really winning personality. So Joe had no trouble getting a bid from a fraternity. In the one short week of rushing none of the fraternities had noticed the odd company Joe kept. He was pledged by Upsilon Pi.

It wasn't very long before the boys at the fraternity began to notice that

Joe was spending more time with these characters—these nonentities—than with his own fraternity brothers. Furthermore, the boys at the frat were increasingly shocked at the wild criticisms Joe kept making about “stifling conformity,” “empty sham,” and “academic purposelessness on campus.” Finally, Joe was called into secret high-council session with the officers of UP and told that he must sever his ties with his old “friends” and modify his campus criticisms. But of course it did no good. Joe was simply Joe—he couldn’t be anyone else—and since he wouldn’t change, the pledge chairman had him quietly dropped at the end of the semester. No questions were asked.

It was just about this time that Joe started coming to Westleybury Foundation. Joe received a warm welcome because his reputation had not spread too widely on the campus, and anyhow there was always a glad hand for anyone who came to Westleybury. Besides, here was a student who was willing to *do* something, and that was most unusual around Westleybury. Joe was an excellent worship leader in addition to being a magnetic personality, and so for a few weeks he was quite popular around the Foundation.

But it wasn’t long before Joe began to be a disturbing influence. For one thing, those old friends of Joe’s began coming with him to Westleybury. After a while a few of the wheels around the Foundation took Joe aside and tried to give him some good advice concerning his friends, but of course it did no good. The motley crew that centered around Joe kept growing in size from week to week. Whenever anyone would question him concerning this group, he would point out that as a Christian he had a concern for reaching the people that really needed to be reached.

Joe was disturbing in another way in that he was constantly raising questions about the real purpose of the Foundation. He insisted that its central task was worship, study and evangelism. He maintained that the Foundation should be deeply involved in campus life and should have something to say to the campus. Joe was

deeply disturbing to the “coffee-cup Christians” who, up to this time, had run the Foundation pretty much their own way. The president of the Foundation, who was always proud to point out to newcomers and guests that the senior class president, the captain of the football team, the editor of the student paper, and the homecoming queen were all members of Westleybury, carefully shied away from Joe.

After a few months there was an election of officers at Westleybury. Joe was so strong a personality that he could hardly be overlooked in such an election, and some of his followers nominated him for president. Actually, Joe had quite a strong following, what with all his “friends” together with others who had become convinced that Joe’s ideas were right, but the old-line Westleyburyians who wanted to keep Westleybury a respected organization on the campus united with the “coffee-cup Christians” to defeat him. It was not long after this that Joe realized that further involvement in Westleybury would accomplish nothing.

By this time Joe’s reputation had spread throughout the campus, and he was no longer welcome in any organization. He did, however, start a small Bible study group at the Chapel, which soon acquired the derisive label, “Bible Boys” and the “Holy Joes.” In spite of all, it continued to grow. Everywhere Joe went a group of friends was seen with him. At lunch time in the Student Union there was always a table crowded with Joe’s followers, joking and laughing, but more often discussing the really important issues of the day. Many wondered what the Union was coming to. Joe was also seen often in the campus hangouts and local establishments. His followers explained that he went to befriend the students he met and to try to show them a better way of life, but rumors linked him with all sorts of sordidness. Also, he was seen too often with a few of the unsavory coeds to suit the Dean of Women.

By the end of the year, Joe Nash had become an embarrassment to the

whole university. The Foundations were apologizing for his unorthodox religious activities. Rumors were flying concerning his unsavory associations and the places he frequented. He had gathered around him the most motley crew of undesirable characters one could imagine. He was speaking out too frankly on controversial campus questions. The university administration was even being called upon to explain his activities to the Regents and the people back home.

To make a long story short, toward the end of the year Joe was brought before the administration on some sort of morals charge. It was never revealed to the student body just what this charge was. Those who knew him well say the whole thing was trumped up by a couple of students more or less as a prank, but of course it was known that most of the student body would be glad to see him go. The administration did not bother investigating very thoroughly—they were glad for an excuse to ease this embarrassment off the campus.

AND so the most turbulent year in the history of the university came to an end almost as quietly as it had begun, and things returned to normal once again. Foundations resumed exclusive dominion over religion, students chose their friends from “the best people,” the Student Union cafeteria resumed its normal gastronomic functions, campus hangouts were returned to the sinners to whom they belonged, and the usual pall of apathy and conformity, referred to as “campus harmony” and “school spirit,” once again settled comfortably over the university.



JIM McLEAN: ARTIST

BY MARGARET RIGG

JIM MCLEAN is a Methodist minister and an artist, the painter of a **streamlined Christ**.

In style his work suggests the same combining of the mechanical and human elements as does the work of Stuart Davis and Fernand Leger. But in feeling, Jim's work shares the explosive expressionism of the works of Rico Lebrun. He communicates in the twentieth-century idiom, yet his method is personal and uniquely his own adaption of style and feeling.

The "themes" which Jim uses over and over again are the same ones which have become the grand themes of serious art of this decade: **crucifixion, despair, bound Christ, supplication**. "My preoccupation with such themes grows out of my conviction that they are the expressive themes of a common experience in modern society: the persecution of the innocent." His work expresses longing for fulfillment, for wholeness, for renewal and freedom.

McLean feels that these themes in this century have a direct relation to the church, and that the role of the artist in the church is twofold. The artist must first of all help the church appropriate the powerful insights into the human situation which come from artists who may be working outside the fellowship.

For example, "Picasso's **Guernica**, a profound indictment against man's inhumanity to man, is prophetic, particularly when compared to the cliches on man's condition that have often issued from the pulpits of

the church!" Then, the artist, as prophet has a real and vital relationship to the church today, to speak to it and for it to the world.

But for Jim, the artist has a second function in relation to the church. "The artist must reinterpret the symbols of the Christian community in new and refreshing ways. Much of my own work was initiated as a revolt against the stereotyped 'comic-strip' concept of Christ, with a Steve Canyon appearance and a Mary Worth disposition.

"I sometimes question whether my drawings truly reflect the spirit of the times. While they represent a revolt against the popular cult of the 'saccharine Savior,' they originate in an atmosphere isolated from the powerful currents of abstract expressionism. In this sense, I think my work represents a probing on a certain level, but the real quest lies ahead."

THIS kind of confession from an artist is most refreshing in these times when there is beginning to arise a new hidebound academy of abstract clichés, expressionist imitation and nonobjective nonsense along with the really authentic work of a few master artists of these styles. Jim McLean is probing in his own way the meaning of man's total situation, and this in itself is a vigorous and healthy sign in art as in the church.

AN AFFIRMATION OF THE ESSENTIAL DIGNITY OF THE HUMAN BEING



THE MARTYR WASH DRAWING

December 1959

THE IMAGE IS PRESENTED IN STRIKING SIMPLICITY
WITH ECONOMY OF LINE, ALMOST AS A CARTOON,
BUT IT IS NOT THE IMAGERY OF SURFACES
OR MERE PATTERNS



CITYSCAPE WATERCOLOR



SAUL OF TARSUS WOOD BLOCK PRINT

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CRUCIFIXION WASH DRAWING



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BOUND CHRIST ETCHING

A PROBING
OF THE
ANGUISH AND
SUFFERING
ENCOUNTERED IN
OUR
EXPERIENCE

A SEARCH FOR
MEANING
IN THE PAIN



INK DRAWING CRUCIFIXION



JIM McLEAN

JIM McLEAN was born in Gibsland, Louisiana, son of a Methodist minister in the Louisiana Conference. He was always interested in art and in 1950 received his bachelor of arts degree in art education from Southwestern Louisiana Institute in Lafayette, Louisiana.

Jim then attended Perkins School of Theology, Southern Methodist University, Dallas, and in 1953 received his bachelor of divinity degree. Since that time he has worked as an associate pastor in a local church, as an instructor in art, and as minister to students at Centenary College, Shreveport, Louisiana.

Just now Jim is serving as pastor of St. Claude Heights Methodist Church in Arabi, Louisiana, while he is working on a master of fine arts degree at the Tulane University Graduate School.

He has had several shows of his work, and is known throughout his home state for his work in both the art field and in the pastorate. This special combination of interests and knowledge makes him uniquely qualified to lead the way toward a more significant dialogue between the disciplines of the visual arts and theology. His drawings have appeared in **motive** over the past ten years, and several of his drawings are in the **motive** permanent collection.

A limited number of original two-color Cover prints of **Simon** (12"x20") can be purchased direct from Jim McLean, St. Claude Heights Methodist Church, 1818 Center Street, Arabi, La.

PEPE

A SHORT HISTORY
BY A STUDENT



AMERICA IS FULL OF PROUD CHURCHES. Churches proud of the rate or total amount of their giving to benevolence causes, or to building funds. Churches proud that most, maybe all, of their college-age youth are in school somewhere.

Yet perhaps high rates of per capita contribution result from relatively wealthy memberships; perhaps high proportions of students among college-age memberships result from congregations whose average intelligence quotients are far above average. Perhaps such sources of pride are indications that a church does not invite and accept all individuals to its pews; does not welcome Christians who are poor, Christians whose children could not profit from a higher education—Christians who look, act, and maybe are different.

While in junior high school, I joined one of the many churches in my home town, a small southwestern city. Now, as a university student learning to compromise, to accept "the world as it is," to "be practical," it is sometimes good to recall childish idealisms. I remember that the young members of my communicants' class were interested in the church's relationships with minority groups—not just racial minorities, but financial and cultural minorities too. I remember wondering how actively my church served the few Negroes and the many Mexicans in our community, how eagerly it tried to convert ditchdiggers and orange pickers, how honestly it welcomed transient migrant workers to Sunday morning services, how frequently its pastor and calling committees visited homes in the tenement district of town, how often it referred hobo and disreputable charity cases to the local Salvation Army.

I remember being proud that my church did have several Mexican and Negro members. One worked as a technician at the nearby air force base; two were teachers; there was one who owned a local laundromat. They all made adequate wages, drove nice cars, and were completely accepted in the church. (Occupationally, it was a varied congregation, consisting of barbers, lawyers, schoolteachers, electricians, farmers, postmen, carpenters, doctors, owners of local businesses, together with their wives and families.)

Yet there was a Mexican church of about sixty

members on the other side of town, supported by the Board of National Missions. It was designed to work among the Spanish-speaking residents and transients in the city. Why, youthful idealism wondered, should such a church be necessary? Couldn't our church do the job? It was located near the Mexican district of town. The city was not big. The Mexican church did hold services in Spanish, but most of the Mexicans in our town are at least second-generation United States citizens, and speak English. The Sunday school of the Mexican church was conducted in English. Why couldn't our church, which was looking for an additional pastor anyway, call a minister of Mexican descent, who could give a second Sunday morning service in Spanish? The matter was brought up in Sunday school one morning during a discussion of racial prejudice, and there was some discussion, but we were just children, and it didn't occur to us to try to do anything. We weren't sure what should be done. We were sure, anyway, that any Mexican who wanted to join our church would be welcome.

ONE Sunday afternoon the junior-high youth group was playing volleyball on the parking lot at the church. Our sponsor, a college student, called two or three of us to help him haul the ping-pong table out of the basement. As we walked downstairs, he asked if we'd noticed the Mexican, about our age, who'd been watching us play from a half-hidden position behind the hedge at the end of the parking lot. None of us had. But after bringing up the table, we quietly walked over to him and asked him to join us. He timidly rejected our invitation, even after we told him that there would be cookies and punch.

Later in the evening the group went inside for the worship service and the meeting. Our sponsor mentioned the Mexican boy, and wondered if the group wanted to do anything to encourage him to attend a meeting. A few said that he probably wouldn't feel at home among us, and that we should ignore him, but most wanted to see if they could get him to come. For the past several weeks we had been discussing Roman Catholicism, and some felt that this would be a good time to offer an undoubted Roman Catholic (In most southwestern areas all Mexicans are presumed to be Roman Catholics) boy a chance to know the Reformed faith. For others, here was a chance to make the church more racially integrated. For most, here was a chance to bring someone to Christ's church. It was an idealistic group.

They decided that whenever anyone saw the Mexican boy in school, he should again offer the group's invitation. Two or three weeks later, Pepe Ramirez came and joined us in a game of volleyball. He seemed to be impressed with the quiet simplicity and dignity of the worship service. Luckily it had been well prepared. Almost everyone did his best to put Pepe at his ease. In the weeks that followed, I became his special friend.

December 1959



Pepe Ramirez was the second son of a part Apache migrant orange picker and his soft-spoken, kindly, chubby wife. I never met Pepe's father—I believe he died in a knife fight. Pepe didn't talk about his father much. His mother, a widow, was raising twelve children on state aid. Very dark skinned, with heavy features and thick black hair, Pepe was not especially good looking. He didn't speak well or clearly; an accent was very noticeable. He lived in a shack, and was ashamed of it. For a long time, none of us knew where he lived. He wasn't intelligent—years later he mentioned that the army rated him with an IQ of ninety-five. In school he was in the classes for slower-learning students. We tactfully didn't ask him to read the Scriptures for a worship service, because I knew (from helping him to read a notice one afternoon) it would only embarrass him. We couldn't ask him to lead the singing, because he had trouble staying in tune. He did participate by setting up chairs, or lighting the candles, or preparing the refreshments.

His life and background were completely different from any of ours. Yet he was greatly respected: for leaving the Roman church in spite of great family pressure (though his family did not attend Mass regularly and could not be considered "good Catholics"), and for his ambitions to be a respected and respectable person, in spite of handicaps.

PEPE didn't associate with other Mexicans. He had no use for "Pachucos"—Mexican toughs—with their long greasy hair, cigarettes, and drunken Saturday nights. He was always clean, and well

dressed. He wanted a nice car, a nice home, and a nice girl. Of course not all Mexicans are Pachucos. Those coming from nice Spanish American homes did not associate with dumb Mexicans who had twelve brothers and sisters and a fat mother, all living in a decrepit shack.

Pepe was about two years older than most of the other students in the ninth grade. About half of our group dated, and Pepe wanted very much to be in this half. He wasn't interested in Mexican girls with heavy makeup and peroxided hair, and, like their brothers, "nice" Spanish American girls weren't interested in a Mexican who had given up the Roman Catholic faith, and was the son of a laborer who had died in some brawl.

Pepe became infatuated with several blonde girls at church. They were always kind, willing to be friends, but unable to become romantically involved with a Mexican who, though accepted at church, would never be accepted in their secular social groups. One girl did accept his invitation to a movie, but her parents objected—understandably, perhaps.

In high school Pepe was one of the stars on the swimming team, but this didn't add to his social acceptability. He began to irritate the boys (who had always accepted and been friendly with him), as he became too proud of his victories. His academic career was varied. He flunked English two semesters, and also flunked an arithmetic course. His classes were, of course, with the slow-learning students. He worked hard in biology and history, and got "C's" with one or two "B's." He got "A's" in art and drawing. After graduating with the maximum number of failures, he joined the army for two years.

During high school, as we all planned for college and careers after college, Pepe fitted in with the group at church less and less. As more of us began to date regularly, we found that Pepe felt ill at ease in the group driving over to Cara's for pizza after our Sunday evening fellowship meeting. He still didn't talk well. Although many of us did not have cars, we all had reasonably frequent use of our parents' and here, too, Pepe was different. He began coming to church less and less. He had never formally united with the church, and his attendance on Sunday mornings was always very irregular, but he had attended evening meetings almost every Sunday. By the time of our graduation, he came about once every two months.

Pepe has been successful enough in the army, being after one year a private first class, an expert rifleman, and a cook. While stationed in the States before going to Korea, he was very popular with the officers because he would draw large murals to decorate for their parties.

His success with the officers did not surprise me. Pepe held many part-time jobs during high school. Employers always commend and recommend him, as he is anxious to please superiors, and willing to work

hard. Yet he has not been successful in being accepted by his peers.

AT church, the boys had gradually deserted him because he talked about himself, his victories, accomplishments, and planned successes, too much. Now, Pepe is not happy in the army. He never writes of the jokes and camaraderie of group living, but always of the loneliness, the boredom. He does not join in the foul activities of many of those who are at his educational and intelligence level, yet he does not associate with those who see the beauties of life—such people are usually from a background which recognizes and appreciates beauty; he is from a background which must be overcome to appreciate beauty. Pepe is not cultured, yet he is greatly moved by sunsets, and mountain forests, and . . . poetry:

In the desert

**I saw a creature, naked, bestial,
Who, squatting upon the ground,
Held his heart in his hands,
And ate of it.**

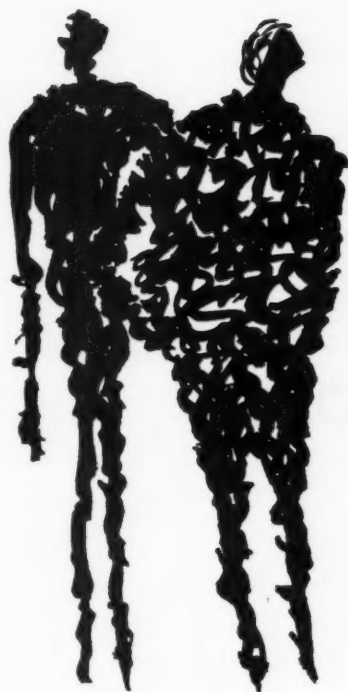
**I said, "Is it good, friend?"
"It is bitter-bitter," he answered;
"But I like it
Because it is bitter,
And because it is my heart."**

He copied this from a book of poetry, and sent it to me in a letter. The letter was illiterate. "I enjoy reading poetry very much I read that night. Coming in the ship all can see is water for mile and mile and then the sun go down. It very beautiful." His speech is not nearly so bad. But it is not the expected speech of one who is moved by a poem. Pepe's family is not the expected home environment of one who is moved by a poem, either. His older brother is frequently drunk, never works, but rather sits around his mother's shack, eating. On his leave before going to Korea, Pepe came home to find that a younger sister had recently given birth to a child with no known father.

I do not know what Pepe's civilian life will be. He can work as a cook, perhaps as an artist of some kind, as a laborer. His ambition accompanied by his willingness to work will find him a job. But: "It is not good that man should be alone." Man does not have to have a wife, but will Pepe find a group to accept him?

IT should not be hard. Christ's church should be overjoyed to accept him. Yet for many reasons Pepe Ramirez did not feel that he was accepted by the church in the past. I do not know how to remove these reasons. I do not know how we can help ourselves accept people who are different, how to help different people accept us.

And I do not know what Pepe Ramirez will become, unaccepted. It must be very hard to be alone.



a little blood from a turnip . . .

BY CHARLES MALIK

IT WOULD APPEAR THAT CHRISTIANS HAVE SEVEN basic responsibilities in a changing world, which really means in any world.

They must first study and know the facts as profoundly as possible. This means thousands of hours of hard, responsible work; and this includes especially knowledge of the laws of change. The Christian has no excuse whatsoever to be shallow and sentimental. The Christian thinker must be the deepest thinker in the world; his aim is to overcome all stupid superficiality of analysis.

They must, secondly, feel profound concern for the state of the world. They are makers of history and not mere onlookers, and God will hold them strictly accountable for the course of events. Profound and troubled concern is an absolute Christian necessity.

They must, thirdly, be in close touch with situations. They must think, act and react from within these situations. To think and talk from outside is a very grievous sin these days. And this "closeness of touch" must include taking the poor, lonely, weak, distracted, overworked and overburdened leaders into the inner warm fellowship of the church. The church cannot assume responsibility for political decisions; it can only criticize, inspire, commend, set up norms in accordance with the will of its Lord.

Prayer is a fourth requisite. The Christian must daily invoke several times God's will on earth as it is in Heaven. Nothing is more potent before the throne of God than the sincere prayer of a contrite heart.

Fifthly, a Christian has responsibilities to Jesus Christ, over and above any other responsibilities he may be shouldering in this life. He must therefore witness to him, amidst every change and despite every change. A most grievous sin is to allow the change so to overwhelm us as

to cause us to forget our witnessing duties. Our direct knowledge of the grace of Christ is infinitely more important than all the world and all its changes.

Sixthly, the Christian must seek the unity of the church. This is the urge at ecumenicity. If the Christians really become one, the world will be suddenly transfigured. This takes infinite humility. No greater scandal exists than that of the separation of those who were baptized in the name of the Father, of the Son and of the Holy Ghost.

Finally, Christians must remain faithful to their faith, in all the plenitude of its fundamental tenets as they have received them from the Apostles, from the Fathers and from the Saints. This holy deposit of faith regarding man, history and God is above all systems, all ideologies and all economic and political orders. It is most important to guard the freedom and independence of our faith from any human achievement, no matter how noble and true. Jesus Christ, the cross, the gospel, the church, the freedom of the children of God—these things cannot be subject to any "change" in any "changing planet." The primary Christian responsibility on a changing planet is to be humbly faithful to Jesus Christ.

IF we know the truth in all its depths, if we are genuinely troubled and concerned about the world, if for any situation we learn to speak from within, if we pray and pray and pray, if we never faint in witnessing to Jesus Christ despite our dullness and preoccupations, if we seek the original unity of the church according to the will of Christ, and if we remain faithful to the full plenitude of our faith, then there is hope that a changing planet will in God's time be captured to the glory of God in Jesus Christ.

THE CHRISTIAN CHURCH, ever since she first began, has always been interested in education. Some of her activities in this field may be thought, perhaps, to have been unwise, but this does not alter the fact of her persistent interest. We may think, for instance, of the overwhelming part played by the medieval church in the education of the Europe of that time, of the fact that as the American frontier was pushed westward from the Alleghenies the various churches were among the first to establish schools and colleges, and of the dynamic effect of the great missionary outreach upon the educational systems of Asia and Africa, if indeed there always was such a system before the Christians came.

Certain features of this activity need to be noticed. First, the church has held that education is not for a class nor a caste but for all men, and not only for men but for women. Without any question, it has been the Christian church which, in country after country, has by her example compelled the question of the education of women to be taken seriously. Her demand that all should be taught is reflected, for instance, in the Sunday school movement, which first began

freedom from darkness

BY A. DENIS BALY

as a means of teaching the children of the poor to read.

The second important feature is that though Christian education has often been begun with the intention of teaching people to read the Bible, it has usually not stopped there. Instead, those who were responsible for it found that they were driven to extend the teaching and include all realms of knowledge. Thus, one has the missions schools in widely separated places setting the standard of education, both in the academic excellence of the teaching and in the range of subjects taught. The work of the Christian universities in China, for example, is of great importance in the educational history of that country. So strong has been this belief in the importance of education as being itself a Christian activity that mission schools have often continued to teach even when they were forbidden to teach the Christian religion. Not everyone, it is true, has agreed with this policy, but it has been responsible for keeping open many mission schools that might otherwise have been closed.

Behind this insistence that education is a proper, and indeed a necessary, activity of the Christian church

lie some very important statements concerning the Christian belief. They start, perhaps, in their simplest form from the example of Christ himself, who, when he was on earth, could be seen to be doing four things: forgiving men their sins, teaching them about God, healing their sickness, and caring for the poor and needy. On this basis, then, Christians have maintained that it was also their duty to do all these things and that the ministry, the work of teaching, medical work, and social work, were all Christian vocations.

THERE is, however, a theological reason for the importance of education in Christian thought. Christians believe in what theologians would call the Creation, the Incarnation, the Crucifixion and the Resurrection. That is, they believe the whole universe was made by God and that all he made is, as the Book of Genesis would say, "good." They believe that God respects what he has made and works through it, so that in the history of the world there have been vitally important events by which he made himself known. They would include among these events the Exodus, the





entry in Canaan, the fall of Jerusalem, the return from the Exile, and as the culmination of them all, the Birth of Jesus Christ, and then his Life and Death and Resurrection.

From this follow some very important statements about the world in which we live: first, that everything in this universe is worth studying, because God made it; second, because God revealed himself through events, there is therefore a history of events to be learned and studied and explained; third, that since God chose to become man in the supreme revelation, therefore human reason is something through which he is prepared to work and not something to be despised; fourth, because human reason is part of man for whom Christ died, therefore it is something which must be redeemed; left to itself, it can be corrupted. Finally, because Christ's work was not complete until he rose from the dead, the complete explanation of everything is not to be sought here, in this world of time and space, nor on this side of death, but in the world to come.

This explains the Christian interest in education. There are, however, a great many pitfalls, and most of them center around how to relate the dis-

coveries of all those people who study the things of this universe with what the Christian knows about God and his revelation of himself in Jesus Christ. It should be clear that the problem is not one of "science" and "religion," because there are all sorts of religions, which do not all of them teach the same thing about the universe. Some religions, for instance, teach that matter is evil or that it is illusory. What Christians are concerned with are the statements of the Christian faith.

Secondly, we have to be clear that we cannot get rid of the problem by saying that science is dealing with material things and Christians are interested in spiritual things. The problem is that *both* are dealing with material things. This is what is involved in the statement that God revealed himself through the events of Jewish history and finally in Jesus Christ of whom Christians say that he is really and truly Man. The Christian faith is talking all the time about material things, about the often confused facts of Middle Eastern history, about the nature of man, about the world which God has made and what he intends to do with it. You cannot read your Bible and escape from "the compass of the world and they that dwell therein."

However, this is just what is being studied in universities and colleges, and what is discovered and taught there often seems to be in conflict with what Christians have believed. Some of the conflicts are probably due to misunderstandings, but some of them turn out, when we study them, to be real and difficult problems. Obviously, we cannot just throw up our hands and run away from these questions. We have to face them carefully and seriously, without making up our minds in advance about what we want to believe. To believe sincerely in the Creation means that we must respect the work of all those people who study what God had created.

THE question all the time for Christians in any country, and in any sphere of work, is "What difference does it make that Christ was born and died and rose again?" If it makes no

difference, "then is our preaching vain," but if it does make a difference we have to know what that difference is. We have been asking so far what difference the Incarnation makes to the studies of students in college, and this is a question which is not asked nearly often enough. However, it is not the only question for Christians on the campus. There are also the questions of what they must do, how they should stand up for what they believe, whether there should be any difference in their lives from those of other good and well-meaning people.

One of the most disturbing questions on the modern campus, especially as the universities grow to such a gigantic size, is that of community. The university of today is no longer a community; it is a town, and it has, therefore, many of the problems of a town, though they often appear in a rather unusual way. There is the question of the foreign students and what ought to be done about them, whether they should be integrated into the university (which means turning them into good Americans), or whether they should be encouraged to be different. There is the question of married students with families, now far more numerous than they used to be. There is the question of the many, many students who are just overwhelmed and lost, and who must be helped, not to escape from the campus, but to go back on to it and live a useful and effective life.

ABOUT all these questions, and about many others too, the Christian on the campus has to ask very seriously, "Does it make any difference to this question that Christ died?" It is never easy to give an answer, and most of the answers that are given are altogether too glib and superficial. There is need of an immense amount of earnest thought, and this still remains to be done.



TO WORSHIP GOD

BY JOHN DORR



ACTS 1:1-4, 38-42.

A CONFESSION OF FAITH known and used by all of us is an ancient statement which we call the *Apostles' Creed*. And in the Creed we affirm our faith in one, holy, catholic, apostolic church. No doubt we have all heard innumerable sermons based upon these words. And thus we know that the church is *one* because it is the extension in time of the life of its one Lord, Jesus the Christ. And we rightly feel guilt because we have broken his body and this oneness. We know that the Church is *holy* because it is of Holy God and is given to man for God's Holy purpose. The Church is not born out of our decision—we nice people who want to do good and have uplifting religious experiences. We know that it is born of God and exists to do the will of God. It thus is holy, not because we are holy, but because it is God's. And we know that it is *catholic* because its message is to all and it is to bring all into itself. All God's creatures are his concern. Finally, we know that the Church is to be apostolic; that is, it is to behave as *O Apostolos*, as *one sent*. It is to be missionary, which is from the Latin root meaning the same thing exactly.

Thus men have preached, and preached, and preached. But we in the Church have not had ears to hear. For knowing that the Church is one, we have been content to be denominational Christians or American Christians, or even worse, just Americans.

Knowing that the Church is Holy God's, for his holy purpose, we have repeatedly turned it into a relatively inexpensive neighborhood club in which we bolster our own egos and seek for peace of mind.

Knowing that the Church is catholic, we have allowed Protestantism to become in America largely the property of the middle and upper-middle class and have in the main insisted that it respect racial lines as well as social classes.

And knowing that the Church is apostolic, far too many of us have gone nowhere at all with its message, not even across the street, and have given precious little to send anyone else. To quote Dr. Willem Visser

't Hooft, the general secretary of the World Council of Churches, "As we look at our churches, we find that they are utterly unadapted for their particular and confessed task. We find churches set up with structures designed for a task of *conservation*, rather than for a *dynamic* task. (We have become societies for the *preservation* of our puny faiths rather than the propagation of the faith.) We have come to the point where there is a complete dichotomy between what we know the Church ought to be and what the churches are in practice." Then Dr. Visser 't Hooft affirms: "A fundamental renewal or reformation of the Church is absolutely inevitable if we are to be obedient to the vision which has been given us."

Just sixty-three years ago now, a small international group of students met with similar concerns about the Church of their age. In 1895, in Vadstena, Sweden, those students founded the World Student Christian Federation, whose purpose was to extend the Church throughout the world.

In Tutzing, Germany, in the summer of 1956, that same Federation held its twenty-second world assembly and in it challenged the students of the world once again to come to live the creed which they confess and perform the mission to which the Christian man and woman are called. Since, students around the world have accepted this challenge and have dedicated themselves to the task of rediscovering for themselves, their fellows, and for all of us, just what our calling is in the Church. And if they are successful in that quest, and in the further task of performing the work to which they find they are called, we shall see in God's world revolutions which will make the first half of this century seem calm by comparison.

Wisely and naturally, they turned to the scriptures during the first year of their attempt to discover the life and mission of the Church. And I have set for my task the calling of attention to what seem to many of us to be those biblical words, concepts, and ideas which most clearly denote the life and mission of the Church.

The first of those words is *proskunein*—to worship. To live in the Church is first and foremost, to live in the presence of God and in fellowship with him—to worship him. The early church continued steadfastly in the apostles' doctrine and fellowship, *in the breaking of bread and in prayers*—those corporate ritualistic acts which reminded them of their Lord and made them conscious that their lives were lived moment by moment before him. Immediately upon his ascension, the Church, we are told, continued with one accord in prayer and supplication—for ten days running! What "goes on" within the Church? What do we do as members of this body?

First of all, it seems, we worship God. David Jenkins is the chaplain of The Queen's College in Oxford. He was asked to write one of the articles in the "Life and Mission" issue of the Federation's journal, the *Student World*. Father Jenkins says, "The most characteristic activity of the Church is worship. By 'most characteristic' I mean that which provides the best clue to her true character; that which . . . most clearly sets forth the life which the Church enjoys in Christ; it is therefore the activity which we must always have in mind when we are seeking to see more clearly into the life and mission of the Church. . . . Worship is, after all, the only attitude and activity proper to the creature before the creator. Hence it must be definitive of the life of the Church. In worship the Church enters the heavenly life."

John Calvin has affirmed that man's chief end is to glorify God and enjoy him forever. The Bible too would have us know that this is the calling of the Church.

GOD forgive us the poverty of our worship; so infrequent and ineffectual! But there are thrilling and wonderful correctives forthcoming. For instance, we have the Orders for Morning and Evening Prayer which Mr. Wesley adapted from the *Anglican Book of Common Prayer*, which he believed to be the best liturgy in Christendom.

It is time to take seriously this ad-

monition: that in the Church it is ours, first and foremost, *proskunein*—to worship God, through the Church's prayers of confession and of thanksgiving and intercession, in the hearing of the Word, and in sacramental participation.

Secondly, worshiping together creates a kind of community which Visser 't Hooft says is another essential mark of life in the Church. This fellowship in Christ which must characterize the Church, this communion of Christians which is essentially different from any other human relationship, is called in the Greek *koinonia*, and because it does designate a unique fellowship, many scholars prefer not to translate the term at all and *koinonia* has come into English usage. Just prior to an evening prayer, I was talking with a student who felt that she had this Christian community, this *koinonia*, in Wesley Church. Upon coming to campus, she said, she could not seem to establish any deep and significant relationships, though she attempted to do so, both in the house where she lived and among friends in her department. It was not until she became a part of that worshiping community that she felt she had found anything approaching what she sought.

And if man is basically a worshiping animal—if it is so that he must have communion with God in fellowship with other men who are communing with God—well!—little wonder that she felt a void during those first few weeks. And little wonder that *we* feel a vast void in our lives which we attempt to fill with sex or sleeping pills or ice cream sodas—or anything under the sun, all of which are vanity of vanities. Quoting Visser 't Hooft on this directly: "The Christian fellowship is essentially different from any other human relationship. The Church is a sociological phenomenon; it has its empirical, historical life, but this life does not exhaust its reality, its nature. The common bond of life with God distinguishes and separates the Christian *koinonia* from all other communities."

But now the question arises: "What does the *worshiping community* do in the *world*?" It cannot—it dare not—

spend *all* its time about the altar. The answer to this question is yet a third essential mark of the Church: *martyria*, which we render in English "witness." Now this witnessing is serious business. It might help to indicate that our word martyr comes from this Greek word for witness. That's its seriousness. It is a thing *one gives one's life for*—not just a few pennies or a few minutes. And every Christian is called upon to witness—to give his life—and not just the ones whom we used to call foreign missionaries, and not just some people who happen to be ordained.

There are, of course, many ways in which we witness to the world. And not the least of these ways is through our worship itself. In a committee meeting, when we were getting very activist in our discussion of witness, one of the fellows yelled: "Don't just do something, stand there!" Just to "stand there," and pray, this too is witness. I recall an evangelism workshop we held once in Illinois. There were sessions every afternoon for a week, and they ended with worship in one of the campus churches. At 5 p.m. two hundred people entered McKinley Memorial Church—every day for a week. The fellows in the Sigma Chi house across the street about fell out of the windows trying to see what was going on, and we found out that we did more evangelizing that week than we did all the rest of the year. Bull sessions resulted in dozens of houses as guys and gals tried to find out who these holy joes were who were going to church every day. We hadn't said anything to any of them: we had just gone and stood there, every day, as a worshiping community, like we ought to do.

But there is the need to speak in witness, also—to be "ready to bear *witness* to the faith that is within us," to use the words of Paul. And *all* of you are witnesses—not only the preacher. His role is simply to help *you* be witnesses to the world, to help you become articulate, to help you all to become martyrs, in the sense that you are to die so that Christ can live in you and become manifest to the world through you. This is your *raison*

d'être and mine. It is not only our *reason* for existing, but also the only full and satisfying way to exist.

Proskunein—to worship; *koinonia*—community; *martyria*—witness. . . . Let me quickly acquaint you with two more words or concepts which the scriptures indicate are essential to life together and mission to the world. One of these is *diakonia*: we are to render *service*—service to our brothers in the Church and to our brothers in the world, no matter *who* they are—even the Russians—for they too are in the cosmos; they too are a part of the creation which the creator loves.

And we are not to serve mainly or simply because our hearts overflow or because we are appreciative. Jesus saw the meeting of men's physical needs as one of his primary functions—not his only one, true, but a primary one nonetheless, and not necessarily subservient to the evangelistic aim. You needn't feel apprehensive or guilty about going out primarily to heal or to feed and clothe God's children. Jesus did it. That's not all he did, but he did it. And the Church must do it too. Furthermore, the psychologists tell us that the good life is not possible for one who does not give and serve. So go heal the sick, give recovery of sight to the blind and food to the hungry, for inasmuch as you do it unto one of the least of his brethren, you do it unto him.

FINALLY, if we are to worship aright, if we are to know what *koinonia* is, if we are to know how to witness and to what, and if our service is to be intelligent service and the best we can render—and God and his creatures demand no less—if we are to be competent in all these things, we must become *much* wiser persons than we now are. We must teach and learn. The Greek here is *didaskain*, if you are interested. Oh, I beg you, heed your calling of God to be students for these years and may we in all our lives be faithful in this! Paul writes to the Colossians: "Let the word of Christ dwell in you richly, *as you teach and admonish one another*." And the author of the letter to the Hebrews states: "Though by this time you

ought to be teachers, you need someone to teach you again and again the first principles of God's word." And of the first Christians Luke wrote in the Acts, "They did not cease teaching and proclaiming Jesus as the Christ." It is inherent to the life and mission of the Church to teach Christ, both to her members as well as to the world, to study to be approved workmen who need not be ashamed of needless ignorance.

The life and mission of the Church is to worship God. This worship of God creates a unique fellowship of

people under God, who witness to their God in the world. They witness as they worship and live in community, but also in direct discourse and through loving and devoted service to each other and to all who are in need. And to the end that their worship, their life together, their witness, and their service be indeed pleasing in his sight, they study—they gladly learn and gladly teach. *Proskunein* (to worship) affects *koinonia* (a community), which engages in *marturia* (witness), *diakonia* (service), and

didaskkein (teaching). These five New Testament words rather clearly denote the life and mission of the Church.

God grant that we all might find our appointed places in this, the Church's life and mission. May we and all students of all ages and places rise up and make it great. Then will more and more of his creatures come to worship him and to know and strengthen the fellowship, its witness, its service, and its study. This is our mission. This is our life. This is the life and mission of the Church.



WHY is the Christian community on campus?

Because our neighbor is on campus.

And who is our neighbor?

A certain student went up from his hometown to the campus and was waylaid.

He was waylaid by a vision into the yawning abyss of the known and the unknown, into which his confident childhood certainties tumbled.

He was waylaid by loneliness in the midst of a society broken by specialization, grade competition, faculty factions, and student snobbery.

He was waylaid by the din of gospels being preached, followers being summoned, and causes being proclaimed.

He was waylaid by the anxiety of forming relationships on his own, apart from Mom and Dad, and the sometimes joyous, sometimes dreadful discovery of himself in these relationships.

He was waylaid as he tried to find and fulfill his vocation in a world in which the future is becoming increasingly insecure.

Who will prove neighbor unto this student if not the Christian community which brings him the healing Word that the knowledge-seeker is sustained in his doubts and uncertainties, that the solitary individual is invited into a community in which belonging is not based on achievement but on forgiveness, that his security is not in his own hands but in the hands of Another who manifested his care for him in Jesus Christ, that he is called as a student to gratefully render himself to this One who has cared for him and to his neighbor?

—EDDIE SHAW, JR.

crisis of nationalism

BY GEORGE W. CARPENTER



DURING THE NINETEENTH century the technological culture of the West began to spread explosively throughout the world. Usually it took the form of colonialism—foreign rule in the interest of trade and the development of natural resources with foreign capital and management. As a temporary stage in the development of young nations colonialism was not without advantages: it provided stable government, education, public services and the “infrastructure” of development, that is roads, railways, harbors and the basic economic organization for growth.

But colonial regimes seldom regarded themselves as temporary; they expected to last indefinitely. In recent years, especially during and since World War II, the conviction has been growing throughout the world that the permanent subjection of one people to another is indefensible, and during the same period colonial rule has been coming to an end in one great area after another. At least six hundred million people in Asia and Indonesia have gained national independence. The same surge toward freedom is now gaining momentum in Africa. French colonies have become autonomous republics in a new French commonwealth, but one of them, Guiana, has chosen complete independence instead. Ghana gained independence within the British family of nations in 1957, other West African countries are well on the way. A freedom movement is active in Belgian Congo, with repercussions in Angola (under Portuguese rule). The presence of relatively large numbers of permanent residents of European and Asian race and culture in Eastern and Southern Africa makes emergence into autonomous nationhood much more difficult; but in East Africa espe-

cially substantial progress is being made in responding to African aspirations.

This widespread urge toward freedom takes the name of *nationalism*. The first goal of a subject people is to throw off the foreign yoke and be free. A recent affirmation by leaders of an independence movement in Belgian Congo is typical. It reads in part:

In his own country a man's rights should prevail. . . .

Any people persecuting . . . another will receive punishment from men and rebuke from God.

Therefore, chiefs, recorders, counselors and elders, be awake, be ready. In chains, imprisonment, trials, hunger and death be joyful, for we suffer for the sake of our country, which God in the highest made for us. . . .

It is good to rule, but not to be ruled. Be strong!

Echos of the American Revolution seem to ring through this statement and many like it. Not least notable is the frequently recurring reference to God, the creator and judge of the nations, the author of freedom, who gives to each people its dwelling place. It is not by accident that Christians, animated with biblical faith in such a God, often feel called to support and even to lead nationalist movements.

UNTIL the struggle for freedom is won the issues are simple. Liberty is good, anything that stands in the way is bad. Even after the attainment of independence the movement may continue for some time by its own momentum. If the new government is weak, ineffective or ill-advised, its failures can be charged to the former ruling power, which becomes a scapegoat for faults not its own. Fear of falling again under foreign political or economic control can be used to rally popular support even for a poorly run administration. "Self-government is more important than good government" is a plausible slogan.

But this situation does not last. A nation has to learn to stand on its own feet and move forward. The task of building a new nation in this modern world is hard, long, and intricate. It

demand powers of statesmanship, administrative skills, a mature wisdom and a devotion to the public interest, that are apt to be in short supply—especially in a new nation with limited experience in self-government. Persons possessing these gifts are not necessarily the ones in whose hands power is placed. There is always danger that a young nation will fall into some new despotism, not this time at the hands of a foreign power, but in subjection to an indigenous dictatorship which rules by force because it lacks the wisdom and patience to make democracy work.

In many instances the basic issue is that of achieving a single national loyalty embracing and sustaining the whole country and all its peoples, where the prior loyalties were on a much smaller scale. How big is a "nation"? The Iroquois Indians of America, numbering at most a few tens of thousands, were a confederation of five "nations," five separate groups, each held together by the loyalty of its members toward each other. Any nationalist movement has to build upon the existing loyalty-bond of its supporters. It can only include those who already feel themselves to be in some real sense *one people*. It is apt to emphasize the differences from those on the outside in order to reinforce the national identity uniting the group. Hence, in relation to the scale of modern states, nationalism is apt to be sectional, even divisive, rather than a unifying factor. Cultural and religious factors become the elements of politics. For instance, Ceylon is an island, not too large to develop national institutions readily; but it is not one community. Tamils and Buddhists are

separate cultural groups, far from ready to sink their differences in a common nationhood.

This problem of loyalties is particularly acute where several peoples of different racial origins, languages and cultures have migrated into the same territory, each of them regarding the country as their national homeland. The Union of South Africa is the most serious case. Afrikaner nationhood is focussed in the Nationalist Party, which holds dominant political power. It seeks to establish a republic enshrining its doctrine of *apartheid* (separate national development for the diverse ethnic groups). African political and social aspirations center largely in the African National Congress; Asians form another distinct group with "national" aspirations; and the "colored" people (of mixed European, African and Malay ancestry) form a group distinct from all the others. It is clearly impossible for all these "nations" to attain mutually exclusive goals within the same homeland. It is doubtful whether the Afrikaner ideal of separation can be carried out without economic suicide or without disastrous social effects. An inclusive national loyalty embracing all the peoples of the Union seems to be the only constructive and permanent solution.

In such situations the Christian "ministry of reconciliation" is of crucial importance. Lines of separation *must* be crossed, antagonisms *must* give place to cooperation. Christians start with the conviction that in Jesus Christ the "middle wall of partition" has already been broken down. All Christians are one people in Christ. Even more basically all people are children of the same Creator-God, made of one blood and members, under God, of the same human family. Christ is Lord of the Church and Lord of the world, and the calling of the Church is to make that Lordship evident both within its own life and in every human relationship.

AS Christians cope with these issues, both as individuals and in the corporate life of the Church and nation, the Church also comes under judgment. A fresh realization arises



that the church itself must exemplify the "gathering of the nations," both in the personal relations of its members, in the inclusiveness of its congregational life, and in the world-embracing fellowship of which the local congregations are a part. The failure of many Christians to "cross frontiers" in their own friendships and attitudes is one of the major stumbling blocks to the acceptance of the gospel in the new nations. Events in the so-called "Christian nations" of the West are all too often used to discredit Christianity in Asia and Africa. Christians there are compelled to accept the reproach and to apologize for what they cannot con-

done. This does not commend the gospel to the unbeliever.

What is it, then, that does commend the gospel? Perhaps most of all it is the *quality of person* that results when the new life that is in Christ comes to full expression. The young nations have tremendous need for persons whose primary motive is devotion to the public good, who are able to think boldly and judge wisely because their own spirits have been set free from bondage to self, to tradition, or to false or temporary goals. Neither the ancient religions of Asia and Africa nor the pseudo faith of modern secularism has this liberating power. They

lack even the basic conception of committed personality which is central in Christianity. For this reason Christian faith does in fact provide an element essential to the healthy growth of society. Not only in posts of conspicuous leadership but in thousands of unheralded positions of service Christians are bearing effective witness by their contribution to the building of the new society.

This is possible only by virtue of the fact that Christianity has already taken root as a living, indigenous force within the social fabric of almost every country. A common religious faith is one of the ties by which nationalism builds up the cohesiveness of a people. If the Christian minority is regarded as "foreign," its adherents become outcasts and may suffer severely. The saving fact is that the gospel is universal; it belongs not to one culture but to all mankind, and that Christian citizens in every country are able and eager to identify themselves with the highest national interest. An Indonesian Christian remarks: "We Christians have to show that we are just as good revolutionaries as anyone else." Nationalism is arousing many Christians out of "ghetto mentality" into which they were falling, and thrusting them into the main streams of national life.

AND when the first fever of revolutionary enthusiasm abates it is the Christian, with his commitment to eternal values and his sense of relatedness to all mankind, who is most able to conserve what has been gained and to point the way forward.

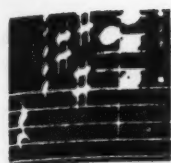
At such a time as this we well echo the words of Rupert Brooke during World War I:

*Now, God be thanked Who has
matched us with His hour.*

The crisis of nationalism is not of our making, it is part of the pattern of history, which is in God's hands. It is God too who has thrust forth witness-bearers throughout the world for several generations past, so that where the nationalism is active there too the Church is at work. Often it is a small minority, but it is a creative minority, and its witness will not go unheard.



ATLAS NOTHING, THE DARN THING FELL ON ME!



MUSIC

in review
by L. P. PHERIGO

RCA Victor's new stereo version of *The Marriage of Figaro* comes off easily as the best one available. Mozart's great opera gets a great performance from Erich Leinsdorf and a fine set of singers. The only other stereo set (Kleiber's performance on London) was made back in the earlier days of stereo recording (about 1955), and does not seriously compare with this new one. Kleiber's performance is a great one also, if matters of the latest sound qualities are not to be weighed very heavily, but point-for-point comparison shows Leinsdorf to be his equal as an interpreter. Interestingly enough, the orchestral and choral forces are the same in both sets (the Vienna Philharmonic and the Vienna State Opera Chorus), and Countess Almaviva's role is sung in both sets by Lisa Della Casa. Both sets spread the music over both sides of four LP discs, at a more leisurely (and idiomatic) pace than Karajan's older set.

The sound quality is not the only place where the Leinsdorf set is superior to Kleiber's; his soloists are better also. Giorgio Tozzi is a more satisfying Figaro than Cesare Siepi, Roberta Peters sings beautifully as Susanna, George London tops Alfred Poell by a good margin, and the new Victor set throws in a couple of mystery singers for good measure, pseudonymously named Elysia Field and Appassionate Schultz (singing the peasant girls' part). Who are they? Apart from the likelihood that they are under exclusive contract with a rival company, I can offer no suggestion. Opera fanciers will have a good time with this one.

A word about the package is especially in order. The four records and full Italian-English libretto are housed in a box with a specially designed flap on the front cover that opens upward and is held shut by a small metal clasp. It is different, and attractive to the eye, but not very practical. Once on the shelf, there is nothing to indicate what the album is—no lettering of any kind on any side, or top. Buyers will just have to take pen in hand and write on their own label. Even worse, the cute little metal catch that holds the opening flap in place will scratch the album next to it badly. Perhaps the album was designed to be displayed, rather than shelved, but this fits the record shop better than the average buyer's home. All in all, very odd.

But the contents are what's important. Here's Mozart's greatest opera—perhaps the greatest opera—in a wonderful performance and superb sound; if necessary I'd buy it in a burlap bag.

A PERFORMANCE RECORDING

On May 19, 1958, Van Cliburn gave an historic concert in Carnegie Hall, playing the Third Concerto of Rachmaninoff with Kiril Kondrashin as special conductor of the Symphony of the Air. He had just returned in triumph from the Soviet Union, with the acclaim of critics there. This concert was recorded by RCA Victor, and the Rachmaninoff Concerto played then is now available as a permanent record of the event, in stereo or monaural recording.

It used to be thought that an actual performance recording was inferior to a studio recording. In an actual performance there are always audience noises (but these are remarkably few in the present recording), and mistakes are part of the permanent record. In a studio recording the music can be performed over and over until it is just right, and mistakes can be eliminated by repeats. Indeed, a skillful tape engineer can put together a final version that is a regular composite of several earlier performances, so that most modern recordings are not a single performance at all, but an engineered mosaic. But all of this flexibility is not gain. In the studio the magic of artist-audience responses is missing almost entirely. The studio performance may, in some instances, be a cooler rendition than the same artist would ordinarily do in an actual concert; it may be thought to be more serious, more scholarly, or more "pure." But there is little doubt that most performers are not at their best unless there is a listening (and critical) audience. This is the "extra" that is caught in a good "actual performance recording."

The Van Cliburn performance certainly is an exceptional one. It is poetic and imaginative, and effectively communicates the feeling of artist-audience interaction. The performance is one that ranks

with the best of the previous ones, and is the only one in stereo. Very highly recommended!

The Rubinstein Story, also on Victor, is another excellent recent piano record. It contains performances in the Rubinstein tradition, of Chopin's Concerto No. 2, the *Andante Spianato*, and the *Grande Polonaise*. The attractive and practical album houses a fine essay on Rubinstein's life, with many photographs, well written by Clifton Fadiman. In the concerto Rubinstein is accompanied by Alfred Wallenstein and the Symphony of the Air. Everything comes off beautifully.

ORCHESTRAL MUSIC

Jean Martinon has given us two exceptionally fine orchestral records. The most important is Prokofiev's *Symphony No. 7*, with the Paris Conservatoire Orchestra. It's easily the best available version of this wonderful music. The *Overture Russe* is also included. The other is *The Age of Gold* ballet suite and the *Symphony No. 1* of Shostakovich. Both are on RCA Victor. In all of these, Martinon puts the emphasis on finesse, without sacrificing strength. I'm partial to Stokowski's Shostakovich First (on the new United Artists label), as also to Samosud's Prokofiev Seventh (no longer available), but chiefly because of the dramatic impact they make. Martinon is very fine indeed.

I have only good words also for two recent records by Munch and the Boston Symphony Orchestra (Victor). Debussy's complete *Images for Orchestra* and Brahms' *Symphony No. 4* both get excellent performances. The Debussy is a more significant performance, both on account of its rarity and because of Munch's special affinities for this kind of music. The Boston Symphony Orchestra never played better on records, and the only reservation I would like to record is that the stereo sound does not seem to equal London's *Images* (with Argenta). A comparison here is certainly in order before buying. On the Brahms Fourth, I still prefer the monaural Jochum performance, or the stereo Klemperer.



BOOKS



JUST HOW UGLY?

Occasionally, a work of fiction that reaches the best-seller lists speaks with real clarity and power to a contemporary issue of Christian life and thought. In the case of a current best-seller, the authors intend to speak directly to all concerned Americans and especially to responsible political leaders and the makers of foreign policy. However, they have spoken to the Church of Jesus Christ in today's world, and their message must be heard.

The book is, of course, **THE UGLY AMERICAN**, by William J. Lederer and Eugene Burdick (W. W. Norton & Co., \$3.95).

By now the basic idea of the book is probably known to most of our readers. Lederer and Burdick have taken true stories and real people, then fictionalized them enough to disguise them and to mold them into a basic unity. This is a work of fiction, but fiction based on fact. "A factual epilogue" describes some of the authors' sources and outlines their purpose in writing.

The geographical setting is southeast Asia. The characters are Americans who are there, for whatever reason, and the Asian people they meet and serve, ignore or trample underfoot.

There is the despicable (does it rhyme with typical?) Ambassador Sears, appointed to the country of "Sarkhan," with no qualifications except political pull and no interest in the country except as his stay furthers his own ambitions. Like him are others, in lesser positions, abroad for a lark, refusing to learn the language of a people they ignore, dislike, or merely tolerate. These Americans blunder obviously, many unintentionally. Some consequences of such blunders are now revealed; the worst possible consequences may yet burst upon us all.

In sharp contrast to the blunderers are some other Americans. One trying to make milk available to the "Sarkhanese," a Roman Catholic priest whose courageous ministry in a small group wins victories over communists, an Iowa chicken man whose dream and fight to help produce eggs and healthy chickens are stopped the most amazing way, and a six-foot Swami from Savannah whose palm-reading might have changed history.

"The Ugly American" of the title is not the blundering diplomat nor the American mercenary, as many suppose who have only heard of the book. "The Ugly American" is a hero of the book, an engineer with big and grimy hands whose face, as he knows himself, is best described by the one word "ugly." The engineer is Homer Atkins, worth three million dollars cash. He has a way with people in the boondocks, and in true partnership with an "ugly Sarkhanese" works a miracle. The two engineers together create a means of getting water from the rivers up to the hillside paddies. Beginning with discarded bicycles, they invent mechanical pumps to do the job.

And while ugly Homer Atkins works on pumps, his wife Emma "cures" the bent backs of all the old people in the village of Chang 'Dong.

Yes, there is a traveling Senator amidst the stories, a man determined to see the little people and discover the truth. How he gets his firsthand knowledge is too near fact to be fiction, though the personality is.

Ambassador Gilbert MacWhite of the book is fictional, but has his counterparts. He is an able, dedicated, alert and growing man, whose intelligence and hard work would pay off, except that in this story he is forced to resign, as much by his own sense of failure as by pressure from above.

America has in lands abroad a million servicemen, a gigantic foreign service staff, and a horde of business executives and workmen. The PX's and commissaries ring the globe. Some of these people are well trained and dedicated to their tasks, but too many are mediocre, selfish materialists whose every word and gesture is a witness to what is wrong with the world.

Lederer and Burdick quote an Asian journalist, "Poor America. It took the British a hundred years to lose their prestige in Asia. America has managed to lose hers in ten years. And there was no need for it. In fact, she could get it all back in two years, if she wanted to."

And against the background of the blundering American who helps destroy whatever chance for doing good his country might have, stands the ordinary American, like the ugly man here, who gives of himself to people for their own sake. Ambassador MacWhite recalls a "quote" from Philippine President Ramon Magsaysay:

"The simple fact is, Mr. Ambassador, that average Americans, in their natural state, if you will excuse the phrase, are the best ambassadors a country can have. They are not suspicious, they are eager to share their skills, they are generous. But something happens to most Americans when they go abroad. Many of them are not average . . . they are second-

rate. Many of them, against their own judgment, feel that they must live up to their commissaries and big cars and cocktail parties. But get an unaffected American, sir, and you have an asset. And if you get one, treasure him—keep him out of the cocktail circuit, away from bureaucrats, and let him work in his own way."

So this book tells of some average Americans who work in a wonderful way. It also tells of the cocktail-circuit-blind bureaucrats. Happily, the book is fascinating to read, an excellent mixture of good reporting and storytelling. It is a paradox to say, but no book to come along this year is more entertaining, none more disturbing.

Churchmen who are involved in a missions program need to face clearly the implications of the Lederer and Burdick thesis. Students interested in missionary service will find in these stories a worthy example of what a humanitarian missionary ought to be and do. But what more must a Christian missionary be and do? This is the key question to ask ourselves.

Hollywood is busy making a movie from the book, and we hope the movie will be a faithful adaptation. America needs it, for its own sake. And if Hollywood should fail, we still may be grateful for the book, which sugarcoats with good writing and storytelling the pill of truth concerning ourselves and our representatives in other lands.

—Jameson Jones

CAMPUS EVANGELISM

THE GOSPEL ON CAMPUS, by Charles S. McCoy and Neeley D. McCarter (John Knox Press, paperback, \$1.50).

"Jesus Christ came to redeem man where he is—one of these places being the campus with its broken noses, sleeping pills, hangovers, exam cramming, and 'girlie' magazines." In forceful language, the authors of this book tackle the job of discovering and developing a realistic strategy for witnessing to the gospel on the campus.

The authors have earned the right to



their own live up to and cocked Ameri- et. And if p him out n bureau- own way." e average erful way. cuit-blind t is fasci- mixture of g. It is a to come ing, none

McCoy and McCarter scorn the Bible-thumbing, decision-demanding, prayer-manipulating, numbers-conscious soul savers. But they are equally skeptical of the evangelism that becomes a second-rate religious club on the campus with a religion that gives people "healthy experiences of growth" without ever reaching the personal level of a call to commitment to Christ.

They plead for an evangelism that makes participants out of spectators. The Christian faith cannot be simply an interesting topic of conversation. Life must be lived on the road of realities, not viewed from a balcony of objectivity.

The authors are at their best in relating the gospel to the campus world.

The picture of the freshman, away from home, apart from any meaningful relationships is an unforgettable parable of the biblical picture of what it means to be lost. Lostness for the Christian is alienation from the ultimately meaningful relationship to God—and to others.

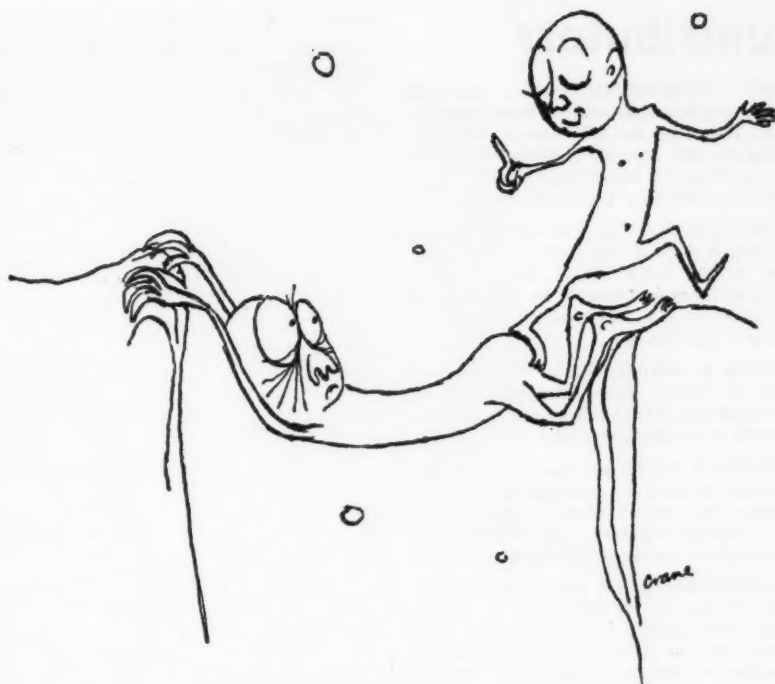
The authors present a strong plea for the establishment of deep and personal relationships by face-to-face encounter. Yet it is difficult for this reviewer to understand how at the same time they dismiss casually and caustically the youth and student visitation evangelism movement as "A sophisticated method of evangelism frequently used by middle- and upper-class churchmen . . . a social call coupled with an invitation to join a 'friendly, community-minded' group."

For the purpose of visitation and its strength is that it involves people in a structure where they have to attempt to witness to their faith. True this witness is often as shallow as the testimony of the senior who still can't define his faith in a buzz group. But the authors would strengthen their case by including visitation as another structure through which Christians can communicate—person-to-person.

Certainly visitation evangelism becomes shallow and empty, the method itself needs redemption and restructuring as much as the dormitory that has become a poorly run reformatory or the board of trustees who regard the college Quonset hut chapel as only "a functional symbol of religion."

This is one of the best of the increasing number of new books on Christianity and the campus. McCoy and McCarter are not theoretical. They speak to the local scene. They speak to the person struggling to make Christ known in the face of campus realities.

Their theme: "Man cannot save souls,



AN ACT OF LOVE ASKS NOTHING FOR ITSELF.

but he can witness from person to person. Man cannot bring about decision for Christ, but he can work to mould patterns which make this decision of faith a more likely alternative."

The key to the McCoy-McCarter approach to evangelism is "Structural Evangelism." By this, they mean individual and group patterns on conduct and life that provide a pattern congenial to Christian growth. This calls for an understanding of the social patterns in which man is involved. This calls for a far greater measure of participation in the life and work of the campus. "God himself was not content to associate with men in order to make his Word known; he participated in our existence."

Required reading for anyone who has anything to do with the campus.

—Howard W. Ellis

NOTES AND COMMENT

THE FAITH, THE CHURCH AND THE UNIVERSITY was prepared for publication by Stephen F. Bayne, Jr., Bishop of Olympia, for Forward Movement Publications, Cincinnati (25 cents).

The Protestant Episcopal Church held two colloquies on the subject of this monograph. Thirty distinguished educational and religious leaders of that communion participated in an attempt "to look at the professed aim and actual operation of the university from a Christian standpoint in order to discover where the faith speaks to our condition."

The little booklet begins with "the search for unity" and analyzes scientism and historicism as these operate within our universities and in our culture to be the most pervasive and widespread "images of reality . . . in our time."

There follows a chapter on "Christian insights" that are brought to bear on the search for truth. It is clearly stated in the words, "The Christian is bound to believe that the coming of God among men in Jesus Christ makes a difference in these attempts to find rational principles of order and unity, and that this difference is of supreme importance."

The treatise closes with "some practical consequences" in the university and among trustees, faculty, students, the president, extracurricular life and world responsibility.

Something like this is frequently in book reviews, "I picked this book up to read and it was so interesting that I could not put it down until I had finished reading it." This was true in my case concerning **THE WALL BETWEEN**, by Anne Braden (Monthly Review Press, New York, \$5). Little did I realize that a running account of a racial conflict could be such interesting reading and at the same time so helpful.

This is the true story of how a Negro in the City of Louisville, with the help of some white friends, purchased a house in a white neighborhood and moved in. The trouble that this caused and the events that followed are almost unbelievable.

contributors

TONY STONEBURNER writes excellent poetry and has appeared in these pages before. This year he left Kansas Wesleyan University (director of religious life, assistant professor of humanities) to do further study on another graduate degree.

CHARLES C. WEST is an American missionary who has lived and worked in different parts of the globe (China, East Germany, western Europe). Recently he has been on the staff of the Institute for Ecumenical Study in Switzerland.

GERALD H. ANDERSON is associate minister of Trinity Union Methodist Church in Providence, Rhode Island, and a graduate student at Boston University.

RICHARD F. VIETH was the first Congregationalist to serve as president of the New England Methodist Student Movement. Now he is campus minister of the Wesley Foundation at the University of Maryland.

CHARLES MALIK is a distinguished statesman. He has served with honor as ambassador of his country, Lebanon, to the United States and as president of the General Assembly of the United Nations, 13th session. His words in this issue were originally a message to the World Order Study Conference of November, 1958.

A. DENIS BALLY is associate professor of political science at Kenyon College. He has written *Chosen Peoples*, *Geography of the Bible*, and most recently *The Besieged City*.

JOHN DORR has been a campus minister for The Methodist Church at the University of Illinois and DePauw University, now ministers to students of The Episcopal Church at Oklahoma State University.

EDWIN P. SHAW, JR., is director of the Methodist student program at Rice Institute in Houston, his home town. He has studied at Rice, Perkins School of Theology, the Protestant School of Theology at Strasbourg, and at Union in New York.

GEORGE W. CARPENTER, for quarter of a century in Africa as a Baptist missionary, has held executive posts with the National Council of Churches and the International Missionary Council. He has graduate degrees from Colgate-Rochester and Yale, including a Ph.D.

Books in this issue are reviewed by **EVERETT TILSON** of the Vanderbilt Divinity School; **HOWARD ELLIS**, director of the cooperative department of youth evangelism, Methodist Board of Evangelism; and **H. D. BOLLINGER**, director of the department of college and university religious life, Methodist Board of Education.

Artists in this issue are some motive regulars: **ROBERT CHARLES BROWN**, **JEAN PENLAND**, **JACK MORSE**, **HOWARD ELLIS**, **JIM CRANE**; **ART VERMILLION** of Indianapolis is a comparative newcomer here; and **FRITZ EICHENBERG**, Quaker, head of graphics department at Pratt Institute, is the well-known illustrator of books and the teacher-artist we are proud to have again in our pages.

One would think that this surely could not happen in the United States of America but it did happen.

The best part of this book is its description of what takes place inside people. Little do we realize our own deep prejudices, our mind-set and our really basic attitudes. Let something happen that challenges all this and we soon discover the stuff of which people are made, good or bad. Anne Braden, in describing what she and her husband and others went through, has made a real contribution to the literature of our time.

—H. D. Bollinger

A NEW NEW TESTAMENT

The publishers of **THE AMPLIFIED NEW TESTAMENT** (Zondervan Publishing House, \$3.95) have been hailed by people of such varied persuasions as Billy Graham and Gerald Kennedy. And there's some justification for this response. Certainly there can be no doubt of the translators' knowledge either of the original language or of the problems raised by the existence of textual variants. Occasionally they even indicate such problems by bringing more than one of the various readings into the actual text. Thus the interpreter of the New Testament, with his Greek text before him, can readily see the possibilities as well as the problems of translation into English.

But what about the person who cannot handle the Greek text? This translation, I feel, is simply not for him. Since the original author could hardly have intended that the same word should carry many different meanings in any given text, he would be more confused than helped by a translation which, in the final analysis, leaves it up to the reader to make his own translation without the help of some knowledge of the original language. Thus I would have to say that this translation, save for highly informed students of the New Testament, could all too easily become a standing invitation to display a knowledge uninformed by wisdom.

—Everett Tilson

PAPERBACKS

September saw the publication of three paperbacks worth noting:

LOOK BACK IN ANGER by John Osborne (Bantam, 35 cents). A drama from the "angry young men" school of British writing which made a great impact in this country.

THE BEAT GENERATION AND THE ANGRY YOUNG MEN, edited by Feldman and Gartenberg (Dell, 50 cents). An anthology, representing both America's beatniks and England's angry young men. Includes Jack Kerouac, John

Osborne, Colin Wilson, Norman Mailer, John Wain, Kingsley Amis, Allen Ginsberg.

THE COURAGE TO BE by Paul Tillich (Yale University Press, 95 cents).

You may have missed announcements that the Macmillan Company has published in paperback the famed C. S. Lewis book, **THE SCREWTAPE LETTERS**. Only 75 cents.

A devotional classic, the **POEMS OF ST. JOHN OF THE CROSS** is now available in a new translation by John Frederick Nims. Grove Press has published a bilingual edition, \$1.95 paper bound and \$3.95 cloth.

CHRISTMAS NOTES

Seven books worth considering for gifts:

THE PEOPLE OF THE DEAD SEA SCROLLS by John Marco Allegro (Doubleday and Co., \$5). A beautiful book, slightly over 7x10 inches in size. Some 46 pages of readable text summarize the story of the Essene community and the Scrolls themselves, and 189 striking, sharp photographs really tell the story of what the Scrolls are all about.

An entertaining words-and-picture story of the 1920's and the jazz of that decade is a book just published, **THE JAZZ AGE**, by Marvin Barrett (Putnam's, \$5.95). The book is based on the NBC Project 20 program of the same title.

Bennett Cerf is well known as television star, publisher and collector of jokes. Five of his books have been reset and published in two volumes under one title, **BUMPER CROP** (Garden City, \$5.95 each volume). Volume 1 includes *The Life of the Party* and *Try and Stop Me* (easily the best of all his books, more story and anecdote than plain joke), and volume 2 has *Good for a Laugh*, *Laughter Incorporated*, and *Shake Well Before Using*. Somewhere in these two volumes are the classics of contemporary humor, modern versions of ancient jokes, and enough interesting pictures of people we read about to make the large investment of cash worth while.

FOR 2¢ PLAIN by Harry Golden (World, \$4) is a surprising book, because it is even better than his first and phenomenal *Only in America*. The highly imaginative and brilliant essays of the *Carolina Israelite's* editor are like nothing else on the present scene, and they cover all fronts. More reminiscent of days gone by, but also a Golden Pogo Stick Plan and comments on the sons of Dixie, and some daughters. Read this wonderful stuff yourself, and pass it along.

—Jameson Jones

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HOLY FAMILY
COURTESY, CATHOLIC WORKER, 1953

FRITZ EICHENBERG

WISE MEN FROM THE UNIVERSITY

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the university to Jerusalem.

Saying, Where is the bright new star we have followed so far? We have traveled many miles over desert and mountains to get a closer look. Herod assembled the chief priests and scribes of the people and demanded of them where the star could best be seen.

And they said unto him, In Bethlehem of Judea, for thus it is written in the astrology maps.

The wise men started on the dusty road to Bethlehem, their camels laden down with microscopes and telescopes and gyroscopes. And slide rules.

And when they saw the star, they rejoiced with exceeding great joy. The learned professors of the university, followed faithfully by their adoring students, looked for the best place to view the new constellation. After a long search, they finally set up their instruments outside a stable and made notes as to the shape and size of the star. Amazing! Fantastic! Like no other star! they exclaimed.

Noise from the stable disrupted their calculations and exclamations. One of the students approached the stable, opened the door, and said,

Madame, please keep that Baby from crying. We are trying to record a great new astronomical discovery, and the noise is distracting.

—MICHAEL DAVES

